

MOFFETT

CHRIST SEEKS ASIA



PROGRAMME

ASIA - SOUTH PACIFIC CONGRESS ON EVANGELISM

SINGAPORE CONFERENCE HALL
NOVEMBER 5 - 13, 1968

The Congress symbol designed by Adrian Tian of Singapore, features a dove (the seeking Holy Spirit) the Eastern Hemisphere (with two-thirds of the world's people), and rice (the ripening harvest).



A MESSAGE FROM BILLY GRAHAM

It is a privilege for the Billy Graham Evangelistic Association to have a part in sponsoring this Congress on Evangelism. The associate evangelists on our Team and I have worked with many of you in crusades throughout Asia. What a rewarding experience it has been! You have taught us many things. From you we have learned what it is to be a dynamic minority in non-Christian cultures. You have instructed us by your piety and devotion. You have shown us the secret of quiet meditation.

But now we all come together in Singapore for eight days of listening to God and to each other. About 99 per cent of the people in this part of the world are still without Jesus Christ. Will they be reached with the message of redemption? Only if we reach them. God has no other instruments for the evangelization of Asia and the South Pacific except the believers in these countries. But we need a new thrust - a new dynamic. The early Church had its Pentecost which provided the dynamic that sent them into all the world. My prayer is that this Congress will be to the 20th century Church in Asia what Pentecost was to the early Church.

Now we are here, waiting together for a word from the Lord, that God will speak to us there is no doubt. My prayer is that each of us will hear - and respond.

HOW TO- GET THE MOST OUT OF THIS CONGRESS

Show yourself friendly and be willing to take the initiative in introducing yourself to others.

Be on time to meetings and attend every session you possibly can.

Use the meal times and the free times to meet people and to have two-by-two conversations.

Claim the fellowship of the Congress early. Remember that others feel strange and unacquainted at first. You are not alone. Be available, friendly, and make first gestures of conversation and association.

Be willing to separate from the friends with whom you came and to make new ones.

If you have deep needs, ask God to lead you to someone with whom you can talk things over.

Beware lest some triviality such as a roommate who snores, a person who breaks an appointment, or missing a bus, keep you from the big purpose for which you came to this Congress.

Use the Encounter Groups as a time to open your heart. An open heart blesses others as much as it blesses you.

Spend at least 15 minutes each day in silence and reflection. If you feel an urge to speak to someone, seek that person out. Obey that feeling.

God has answers for and/or victories over your problems and your situations. He has a new spirit for your doubts and fears, and a life of purpose and meaning for you. Meet God here. Find His next steps and His further plans for your life. Settle for nothing less.

This Congress is not an escape or a pleasant interlude, but an opportunity for deep encounter. Bring your total self here, your motives and emotions, your brains and reason, your problems and relationships. Meet the God who is almighty and who works miracles.

Come to serve and not to be served, to understand and not to be understood, to love and not to be loved.



THE CONGRESS PURPOSE

The Asia-South Pacific Congress on Evangelism, convening in Assembly in Singapore, November 5 -- 13, 1968, asks the guidance of God as it seeks through prayer, study of the Scriptures, and mutual consultation:

TO DISCOVER ways of implementing the proposals of the 1966 World Congress on Evangelism in our area challenged by an exploding population and social upheaval;

TO EXPOUND the relevance of the Christian evangel and stress the urgency of its proclamation to the two billion people living in this region;

TO STUDY the obstacles to evangelism inherent in the diverse cultures of Asia and to find specialized methods which will effectively overcome them;

TO SHARE in discussion the tools and techniques of evangelism which we may successfully employ to cope with our unique problems and opportunities in Asia today, i.e., the growing influence of youth, rapid urbanization, poverty and economic needs, the primary role of the family, etc. ;

TO EVALUATE existing evangelistic programs and policies in the light of contemporary conditions and explore ways of vitalizing the programs and up-dating the policies ;

TO SUMMON the Church corporately and its members individually to recognize and accept the priority of evangelism ;

TO CHALLENGE the churches and Christian organizations to a bold cooperative program of evangelism and missionary outreach.

GENERAL INFORMATION

Admission to Conference Hall

Your official Congress badge will admit you to the Conference Hall and all the Congress sessions. It is necessary for you to wear this badge at all times while you are in the Conference Hall since no one without a badge will be admitted to any sessions.

In addition to your name and country, your badge also carries your language code and your Congress code number. The language code is as follows: E--English; I--Indonesian; J--Japanese; K--Korean; M--Mandarin. The code number is simply for convenience of message and mail delivery and it will be helpful if you will use it.

The color of the name strip indicates your category in the Congress. Red — participants and program committee; blue — observers; brown — official observers; gold — co-chairman; purple — press; black — staff, stewards and hospitality committee.

If your badge is lost, report it immediately to the Information Desk. If you find a lost badge, please take it to the Information Desk.

Visitors

Because of limited seating in the Conference Hall, visitors are not permitted to attend any of the sessions. Please do not make it difficult for Congress officials by asking them to make exceptions to this policy.

Meals

Only the noon meal will be served at the Conference Hall, except on Sunday when the evening meal will be served there instead. All other meals are to be taken in your hotel or at the university hostels. For those staying at the university and the Chinese Y.M.C.A., both breakfast and the evening meal are served without additional charge. Breakfast only is provided for those staying in hotels. You must pay for your own evening meal.

Refreshments

During the morning refreshment time (1050 to 1120) coffee and tea will be served. At the afternoon refreshment time (1545 to 1630) you may have your choice of coffee tea or cold drinks. There is no extra charge for these refreshments.

Incidental Expenses

The Congress is responsible only for your room and breakfast in the hotels. The hotels have been instructed to bill you personally for all incidental expenses such as telephone calls, laundry, room service, etc. If you put any incidental items on your hotel bill, it is absolutely necessary that you pay for these before checking out.

Bus Service

Express bus service has been arranged for each day to and from the Conference Hall. Busses will leave the hotels at 0815 and the Conference Hall at 1915 unless otherwise announced. There is no extra charge for this bus transport. Your Congress badge is all you need for boarding the busses.

Stewards

The young people who are serving as stewards are students at four Christian training institutions in Singapore -- Trinity Theological College, Singapore Bible College, Discipleship Training Centre, and the Salvation Army Training School for Officers. We are grateful to these schools for allowing these students time from their classes to assist at the Congress.

Prayer Cells

The prayer cells listed in the program from 0700 to 0730 each day will meet in the participants' rooms in the hotels and university hostels. These should be arranged voluntarily by four or five people getting together (no more than six, please) as a regular group. Everyone should participate in a prayer cell. Each cell should select daily leaders and arrange its own pattern for this time of fellowship in prayer.

Book Exhibition

The book exhibition is located in the lobby of the Conference Hall and is under the direction of Mr. Norman MacIntosh of the Overseas Missionary Fellowship. You may purchase or order books at the book exhibition.

Travel Office

A travel office will be open daily in the staff office area of the Conference Hall (inquire at the Information Desk for location). Mr. William Dyrness, the Congress travel director, and his staff will be available to assist you with any travel requirements.

Lost and Found

Please apply to the Information Desk.

Hospitality Desk

Women from the Singapore churches will staff the Hospitality Desk located in the lobby of the Conference Hall. They will be glad to help you in any way possible with information about Singapore. If you wish to go shopping, they can recommend certain shops which are prepared to give special prices to Congress participants.

Medical Assistance

A Red Cross nurse will be on duty during all the official sessions.

Youngberg Memorial Hospital will provide other medical services which can be arranged through the Information Desk. If you require medical assistance at night, please contact the telephone operator at your hotel or the housing coordinator in your hostel at the university.

Telephone calls

Local outside calls may be made from the public telephones located in the lower and upper lobbies of the Conference Hall. Please avoid using the telephone at the Information Desk or in the Congress offices for these calls.

Long distance (trunk) calls must be made from the public telephones or from your hotel. No trunk calls may be from telephones in the Congress offices.

Currency Exchange

The Bank of America in Singapore is operating the banking facilities located in the staff office area (inquire at Information Desk for exact location). They will be happy to exchange any convertible currency for you. Banking hours are as follows:

Monday through Friday	--- 1000 to 1500
Saturday	--- 0930 to 1130
Sunday	--- Closed

Taping of Sessions

Taping of the Congress sessions cannot be permitted unless you use a battery recorder operated from your seat. Microphones and recorders may not be placed in the platform area.

Photography

Except for official coverage for press and television, photography is permitted at plenary sessions and other public meetings only during the introduction of the speaker and for the first two minutes of his message. Participants taking pictures must do so from their seats.

All sessions will be covered by the Congress photographer and these pictures will be on display in the lobby. Orders for them may be placed at the Photo Desk. Payment must be made when the order is given. Participants wishing special photographic coverage should contact the Photo Desk. The Congress photographer will be available at a nominal charge.

Post Office and Cables

A post office and cable service will be maintained at the Conference Hall in the same part of the staff office area where the bank will be located.





Bishop Ray



Dr. Han

PROGRAM SCHEDULE

TUESDAY, 5 NOVEMBER

Day of Orientation

0900 -- 1800

Arrival and registration (Conference Hall)

1800 -- 1900

Dinner at hotels

1945 -- 2130

Plenary Session (Conference Hall)

Presiding : Dr. Kyung Chik Han, Korea

Worship in song -- The Rev. Cliff Barrows, U.S.A.

Welcome and orientation by the Coordinating Director -- Dr. Stanley Mooneyham, U.S.A.

Introduction of the Associate Coordinating Director, the Rev. Max D. Atienza, Philippines

2020 -- 2115

The Opening Message

Subject : "God So Loved the World"

Speaker : The Rt. Rev. Dr. Chandu Ray, Pakistan

2115 -- 2130

Meditation

Leader : Dr. Kyung Chik Han, Korea

Hymn : Macedonia, theme hymn of the World Congress on Evangelism 1966

Benediction

WEDNESDAY, 6 NOVEMBER

Day of Expectation

0845 -- 0930

Opening Convocation

Procession of participants

Flag-raising ceremony with uniformed members of the Boys' Brigade, Singapore

Traditional welcome featuring Singapura Lion Dance

0930 -- 0945

Plenary Session (Conference Hall)

Presiding : The Rt. Rev. Chandu Ray, Pakistan

Worship in song - The Rev. Cliff Barrows, U.S.A.

Reading the Scriptures : Dr. Carl F.H. Henry, U.S.A.

Passages : Matthew 28: 16 - 20; Acts 2: 1 - 4

Greetings from the Churches in Singapore --- The Rt. Rev. Chiu Ban It, Singapore

0945 -- 1110

The Bible Hour

Scripture: Revelation 1:12-20

Subject : "The King of Glory"

Speaker : Archbishop Marcus Loane, Australia

1110 -- 1140

Coffee break

1140 --1300

The Strategy Paper

Subject : "The Theology of Evangelism"

Speaker : Dr. Akbar Abdul-Haqq, U.S.A.

1300 -- 1415

Lunch (Conference Hall)

Archbishop Loane



Mr. Atienza





Mr. Barrows



Dr. Haqq

1415 -- 1545

Encounter Groups

(Each participant will be assigned to one of the discussion groups which will meet at the Conference Hall and Airways (MSA Building) across the street.)

1545 -- 1630

Refreshments (Conference Hall)

1630 -- 1730

National Groups

(Discussion by participants from each country meeting as a group. Room assignments will be announced.)

1745 -- 1900

Plenary Session (Conference Hall)

Presiding : The Rev. Akira Hatori, Japan

Musical prelude -- Combined Baptist Choirs
Singapore

Inspirational Message

Subject : "Jesus Christ, the Light of the World"

Speaker : The Rev. Subodh Sahu, India

Hymn and benediction

Return to hotels for dinner and rest

THURSDAY, 7 NOVEMBER

Day of Affirmation

0700 -- 0730

Prayer cells in hotels

0845 -- 1010

Plenary Session (Conference Hall)

Presiding : Bishop Onofre G. Fonseca, Philippines

Worship in song -- The Rev. Cliff Barrows, U.S.A.

The Bible Hour

Scripture : Revelation 2: 1-7

Subject . "The Church Without Love"

Speaker : Archbishop Marcus Loane, Australia

*9-2 Ticket confirm
Travel office*

1010 -- 1050

Tools and Techniques for the Task

Subject : "Evangelism through the Media of Mass Communication"

Speaker : Professor Timothy Yu, Hong Kong

1050 -- 1120

Coffee break

1120 -- 1245

The Strategy Paper

Subject : "Theological Dilutions Which Hinder Evangelism"

Speaker : Dr. Jong Sung Rhee, Korea

1245 -- 1415

Lunch (Conference Hall)

1415 -- 1545

Encounter Groups

(Please go to the group to which you are assigned.)

1545 -- 1630

Refreshments (Conference Hall)

1630 -- 1730

National Group

(Room assignments will be announced).

1745 -- 1900

Plenary Session (Conference Hall)

Presiding : The Rev. Subodh Sahu, India

Musical prelude : Trinity Theological College Choir

Inspirational Message

Subject : "Encounter of the Early Church with the Non-Christian World"

Speaker : Dr. Alan Cole, Singapore

Hymn and benediction

Return to hotel for dinner and rest

Mr. Teng



Dr. Rhee



FRIDAY, 8 NOVEMBER

Day of Challenge

0700 -- 0730

Prayer cells in hotels

0845 -- 1010

Plenary Session (Conference Hall)

Presiding : Dr. A. M. Tambunan, Indonesia

Worship in song -- The Rev. Cliff Barrows, U.S.A.

The Bible Hour

Subject : "The Failure and Judgment of the
Seven Churches"

Speaker : The Rev. Philip Teng, Hong Kong

1010 -- 1050

Tools and Techniques for the Task

Subject : "The Christian Film: Instrument for
Evangelism"

Speaker : Dr. F. Alton Everest, U.S.A.

1050 -- 1120

Coffee break

1120 -- 1245

The Strategy Papers

Subject : "The Challenge of Asia's Youth"

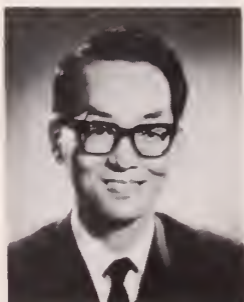
Speaker : Mr. David Claydon, Australia

Mr. Chua Wee Hian, Hong Kong

1245 -- 1415

Lunch (Conference Hall)

Prof. Yu



Dr. Cole





Mr. Claydon



Mr. Chua

1415 -- 1545

Encounter Groups

(Please go to the group to which you are assigned.)

1545 -- 1630

Refreshments (Conference Hall)

X 1630 -- 1730

Denominational and organizational groups

(Members of any denomination or organization who wish to arrange a meeting at this hour should present a request signed by at least ten persons to the Congress office, designating a chairman. The request must be received by Thursday noon. State the number you expect to attend and a room assignment will be made, if possible.)

1745 -- 1900

Plenary Session (Conference Hall)

Presiding : The Rt. Rev, A. John Dain, Australia

Musical prelude

Inspirational message

Subject : "The Dynamics of Conversion"

Speaker : Dr. Akbar Abdul-Haqq, U.S.A.

Hymn and benediction

Return to hotels for dinner and rest

SATURDAY, 9 NOVEMBER

Day of Encounter

0700 -- 0730

Prayer cells in hotels



Dr. Everest



Mr. Adeney

0845 -- 1010

Plenary Session (Conference Hall)

Presiding : Elder Wu Yung, Republic of China

Worship in song -- The Rev. Cliff Barrows, U.S.A.

The Bible Hour

Subject : "The Problems and Trials of the Seven Churches"

Speaker : The Rev. Philip Teng, Hong Kong

1010 -- 1050

Tools and Techniques for the Task

Subject : "The Cell Group: Means of Growth and Witness"

Speaker : Mr. David H. Adeney, Singapore

1050 -- 1120

Coffee break

1120 -- 1245

The Strategy Papers

Subject : "Witnessing in a Resistant Culture"

Speakers : Dr. W. B. Sidjabat, Indonesia

Dr. M.A. Qayyam Daskawie, Pakistan

1245 -- 1415

Lunch (Conference Hall)

1415 -- 1545

Encounter Groups

(Please go to the group to which you are assigned.)

1545 -- 2000

Free time with dinner in the hotels.

1630 -- 1730

Special meeting (Conference Hall)

(This meeting has been arranged by the Graduates' Christian Fellowship of Singapore for local Christians who are unable to share in the regular Congress sessions. You are welcome to attend this meeting).

Subject : "Christ and the Crisis of Our Age"

Speaker : Dr. Carl F. H. Henry, U.S.A.

2030 -- 2145

Plenary Session (Conference Hall)

Film : Color documentary film of the 1967 Billy Graham Tokyo International Crusade.
Produced by World Wide Pictures.

Service of Remembrance

(This will be a time of remembering and praying for fellow Christians who live in lands of persecution.)

Music by Wesley Methodist Choir, Singapore

Meditation by Bishop Onofre G. Fonceca, Philippines

A time of prayer

Hymn and benediction

Return to hotels

SUNDAY, 10 NOVEMBER MALACCA TRIP

Day of Worship and Witness

0900 -- 1200

Teams from the Congress will lead services in many of the churches in Singapore

Dr. Hoke

Mr. Fernando





Dr. Daskawie



Mr. Prabhakar

1400 -- 1700

Tours of Singapore (optional)

Tour No. 1 -- Bus tour of the city

Tour No. 2 -- Harbour cruise

(If you wish to take one of these tours, please purchase your ticket no later than Friday night. Price of the bus tour is S\$5.00. The harbour cruise is S\$7.00).

1730 -- 1900

Dinner (Conference Hall)

1900 -- 2100

International Worship Service

Presiding : Bishop Alexander Mar Theophilus, India

Musical prelude: Bel-Carto Girls

Testimonies: Mr. Daniel S. C. Liu, U.S.A.

Begam Bilquis Sheikh, Pakistan

Speaker : Dr. Koji Honda, Japan

Hymn and benediction

Return to hotels

MONDAY, 11 NOVEMBER

Day of Opportunity

0700 -- 0730

Prayer cells in hotels

0845 -- 1010

Plenary Session (Conference Hall)

Presiding : The Rev. Khoo Siaw Hua, Singapore

Worship in song -- The Rev. Cliff Barrows, U.S.A.

The Bible Hour

Subject : "Strength and Victories of the Seven Churches"

Speaker : The Rev. Philip Teng, Hong Kong

1050 -- 1120

Coffee break

1120 -- 1245

The Strategy Papers

Subject : "The Evangel and Social Upheaval"

Speakers : Dr. Donald E. Hoke, Japan

Mr. Benjamin E. Fernando, Ceylon

1245 -- 1415

Lunch (Conference Hall)

1415 -- 1545

Encounter groups

(Please go to the group to which you are assigned.)

1545 -- 1630 - *Natl. Groups*

Refreshments (Conference Hall)

1630 -- 1730

Interest groups

(Those interested in specialized areas of evangelism are invited to arrange meetings during this hour. This may be done by presenting to the Congress office a request signed by at least ten persons, designating a chairman. The request must be received by Saturday noon. State the approximate number you expect to attend and a room assignment will be made, if possible.)

Mr. Saptojo



Dr. Chew



1745 -- 1900

Plenary Session (Conference Hall)

Presiding : Dr. A. M. Tambunan, Indonesia

Musical prelude : The Heralds Choral Society

Tools and Techniques for the Task

Subject : "Evangelism in Depth : A Study in Penetration Evangelism"

Speaker : The Rev. Ruben Lores, Costa Rica

Hymn and benediction

Return to hotels for dinner and rest

8 p.m. - Singapore Bible College

TUESDAY, 12 NOVEMBER

Day of Evaluation

0700 -- 0730

Prayer cells in hotels

0845 -- 1010

Plenary Session (Conference Hall)

Presiding : The Rt. Rev. A. John Dain, Australia

Worship in song -- The Rev. Cliff Barrows, U.S.A.

The Bible Hour

Subject : "The Opportunities and Challenges of the Seven Churches"

Speaker : The Rev. Philip Teng, Hong Kong

1010 -- 1050

Special Report

Subject : "Indonesia : A Touch of Revival"

Speakers: The Rev. ^{John Nektas} ~~Saptojo~~ Yudokusumo, Indonesia

Pakistan - ~~Dr.~~ Daniel Baksh

Vietnam - Mr. Vinh

Dr. Kim

Mr. Williams





Dr. James



Mr. Octavianus

1050 -- 1120

Coffee break

1120 -- 1245

The Strategy Papers

Subject : "The Asian Churches and Their Mission"

Speakers : Mr. Theodore Williams, India

Dr. Helen Kim, Korea

1245 -- 1415

Lunch (Conference Hall) *CK-17 (back of office) - Hoke*

1415 -- 1545

Encounter groups

(Please go to the group to which you are assigned.)

1545 -- 1630

Refreshments (Conference Hall) *Nat'l.*

1630 -- 1730

National groups

(Room assignments will be announced.)

1745 -- 1900

Plenary Session (Conference Hall)

Presiding : The Rev. Philip Teng, Hong Kong

Musical prelude

Special messages

Subject : "The Local Church and Evangelism"

Speaker : Dr. Kyung Chik Han, Korea

DAILY SCHEDULE

ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM

	TUESDAY 5	WEDNESDAY 6	THURSDAY 7	FRIDAY 8	SATURDAY 9	SUNDAY 10	MONDAY 11	TUESDAY 12	WEDNESDAY 13
0700 0730			Prayer Cells	Prayer Cells	Prayer Cells	Prayer Cells	Prayer Cells	Prayer Cells	Prayer Cells
0845 1010		Convocation ^X	Bible Hour ^X Loane	Bible Hour ^X Teng	Bible Hour ^X Teng	<u>Malacca</u> International Teams visit Churches in Singapore	Bible Hour ^X Teng	Bible Hour Teng	Bible Hour Teng
1010 1050	ARRIVAL	Bible Hour Loane	Technique ^X Yu	Technique ^X Everest	Technique ^X Adeney		Technique ^X Prabhakar	Special ^X Saptojo	Strategy Octavianus James Dain
1050 1120	AND	Coffee	Coffee	Coffee	Coffee		Coffee	Coffee	National Groups
1120	REGIS-	Strategy ^X	Strategy ^X	Strategy ^X Clenden	Strategy Sidiqah		Strategy ^X Dika	Strategy ^X	

Keseluruhan

1245 1415	Lunch	Lunch	Lunch	Lunch	Lunch	1:30 at Hotel	Lunch	Lunch	Lunch	Lunch	Lunch
1415 1545	Encounter Groups	Encounter Groups	Encounter Groups	Encounter Groups	Encounter Groups	Tours of Singapore (optional)	Encounter Groups	Encounter Groups	Encounter Groups	Encounter Groups	Encounter Groups
1545 1630	Refreshments	Refreshments	Refreshments	Refreshments	Refreshments		Free Time or Special Meeting Henry	Refreshments	Refreshments	Refreshments	Refreshments
1630 1730	National Groups	National Groups	National Groups	National Groups	National Groups		Free Time or Special Meeting Henry	Interest Groups	Interest Groups	Interest Groups	Interest Groups
1745 1900	Evening Sahu	Evening Cole	Evening Abdul-Haqq	Evening Abdul-Haqq	Evening Abdul-Haqq		Free Time or Special Meeting Henry	Evening Lores	Evening Lores	Evening Lores	Evening Lores
1900	RETURN TO HOTELS		RETURN TO HOTELS		RETURN TO HOTELS		Dinner at Hotels	RETURN TO HOTELS		RETURN TO HOTELS	
	Dinner at Hotels		Dinner at Hotels		Dinner at Conf. Hall		Dinner at Conf. Hall	8 - Suny Pub. Call 730 - Korea Dinner		8 - Suny Pub. Call 730 - Korea Dinner	
	1945-2130 Plenary Session Ray		1945-2130 Plenary Session Ray		1900-2100 International Worship Service		1900-2100 International Worship Service	1900-2100 Public Meeting		1900-2100 Public Meeting	

< Lindbeck

3 p.m. - Trinity College

545 - Groundwork 2030-2145

Holmes (Gardner)

Fonceca



Bishop Dain

Subject : "The Unique Role of the Family in
Asian Culture"

Speaker : Dr. Benjamin Chew, Singapore

Hymn and benediction

Return to hotels for dinner and rest

WEDNESDAY, 13 NOVEMBER

Day of Commitment

0700 -- 0730

Prayer cells in hotels

0845 -- 0945

Plenary Session (Conference Hall)

Presiding : The Rt. Rev. Dr. Chandu Ray, Pakistan

Worship in song -- The Rev. Cliff Barrows, U.S.A.

The Bible Hour

Subject : "The Resources and Promises of the
Seven Churches"

Speaker: The Rev. Philip Teng, Hong Kong

0945 -- 1100

Strategy Papers

Subject : "Asia's Future and Our Response"

Speakers : Mr. Petrus Octavianus, Indonesia

Dr. G. D. James, Singapore

The Rt. Rev. A. John Dain, Australia

1100 -- 1200

National groups

(Room assignments will be announced.)

1200 -- 1245

Declaration and proclamation

1245 -- 1300

Closing meditation

1300 -- 1415

Lunch (Conference Hall)

1415 -- 1900

Free time with dinner in hotels

1900 -- 2100

Public meeting (National Theatre)

Musical program

Speaker to be announced *Hatori*

Adjourn Congress



SPEAKERS' IDENTIFICATION

ABDUL-HAQQ, Dr. Akbar, Jr. Burnsville, Minnesota, USA. Dr. Abdul-Haqq is an Associate Evangelist with the Billy Graham Evangelistic Association. He conducts crusades throughout the world, but has a special appeal among the university and college campus with his gifted intellectual capacity

ADENEY, Mr. David H. — Singapore. Mr. Adeney is Dean of Discipleship Training Centre in Singapore and vice president of International Fellowship of Evangelical Students, Hong Kong. He served as a missionary for many years in Honan, China.

ATIENZA, The Rev. Max D. — Manila, Philippines. Mr. Atienza is vice president of Far East Broadcasting Company, Manila, and an evangelist. He is the associate coordinating director of the Asia-South Pacific Congress on Evangelism.

BARROWS, The Rev. Cliff — Greenville, South Carolina, USA. Mr. Barrows has been director of music for the Billy Graham Evangelistic Association since 1945 and is known and loved throughout the world. He is also the program director for "Hour of Decision" radio program and president of World Wide Pictures.

CHEW, Dr. Benjamin — Singapore. Dr. Chew is an active member of Singapore Christian community and local director of Overseas Missionary Fellowship.

CHIU, The Rt. Rev. Ban It — Singapore. Mr. Chiu is the Bishop of the Diocese of Singapore and Malaysia, Anglican Church.

CHUA, Mr. Wee Hian — Kowloon, Hong Kong. Mr. Chua serves as assistant general secretary of the International Fellowship of Evangelical Students for Far East, Diocesan Lay Leader of Anglican Church of Singapore and Malaysia and is editor of "The Way". He is the secretary of the Congress Program Committee.

CLAYDON, Mr. David — Sydney, Australia. Mr. Claydon is the general secretary of Scripture Union and Inter-School Christian Fellowship of New South Wales, Australia. He was awarded a Churchill Fellowship to undertake research on high school adolescents. He has given lectures and seminars throughout Australia on teenage work.

COLE, Dr. Alan — Singapore. Dr. Cole is lecturer at Trinity Theological College, Singapore. He is the acting warden of St. Peter's Hall, Trinity College, and curate of St. Matthew's Church, Singapore.

DAIN, The Rt. Rev. Arthur John — Sydney, Australia. Mr. Dain is Coadjutor Bishop, Diocese of Sydney, Church of England in Australia, chairman of Scripture Union Council, New South Wales, and International Council of Bible and Medical Missionary Fellowship. He is a member of the Congress Executive Committee.

DASKAWIE, Dr. M. A. Qayyum — Rawalpindi, West Pakistan. Dr. Daskawie is director of Christian Study Centre and principal emeritus of Gordon College, Rawalpindi.

EVEREST, Dr. F. Alton — Whittier, California, USA. Dr. Everest is Director of Science and Production, Moody Institute of Science.

FERNANDO, Mr. Benjamin E. — Colombo, Ceylon. Mr. Fernando, a Methodist layman, is the Deputy Commissioner of Inland Revenue, Ceylon; vice-president of Methodist Church of Ceylon; president of Gideons International, and vice president of Y. M. C. A., Colombo.

FONCECA, The Rt. Rev. Onofre G. — Quezon City, Philippines. Mr. Fonceca is a bishop of the United Church of Christ, Quezon City. He is the secretary of the Congress Executive Committee.

HAN, The Rev. Dr. Kyung Chik — Seoul, Korea. Dr. Han is the pastor of Young Nak Presbyterian Church, Seoul, and serves as the Moderator of the General Assembly of the Presbyterian Church in Korea and chairman of National Christian Council in Korea. He is the chairman of the Congress Executive Committee.

HATORI, The Rev. Akira — Tokyo, Japan. Mr. Hatori is director of the Pacific Broadcasting Association and an evangelist. He is a member of the Congress Executive Committee.

HENRY, Dr. Carl F. H. — Cambridge, England. Dr. Henry, a noted theologian and author, has recently completed over ten years as editor of "Christianity Today" and is presently doing research at Cambridge University in England. He was chairman of the World Congress on Evangelism held in Berlin, Germany, in 1966.

HOKE, The Rev. Dr. Donald E. — Tokyo, Japan. Dr. Hoke is the founder and president of Tokyo Christian College and co-founder of Japan Bible Seminary, Tokyo. He serves as associate and Asian editor of "Christian Life Magazine."

HONDA, The Rev. Koji — Kobe, Japan. Mr. Honda is a prominent Japanese evangelist and director of Japan Gospel Crusade. He is also an honorary pastor of Kobe Chuo Church.

JAMES, Dr. G. D. — Singapore. Dr. James is the founder and general director of Malaysia Evangelistic Fellowship,

and an evangelist-at-large in Asia. He is the chairman of the Congress Program Committee.

KHOO, The Rev. Siaw Hua — Singapore. Dr. Khoo has been the honorary chaplain of Singapore Prisons since 1952 and is the chairman of Advisory Board, Bible Societies in Malaysia, Singapore, and Brunei. He is a member of the Congress Executive Committee.

KIM, Dr. Helen — Seoul, Korea. Dr. Kim is president emeritus of Ewha Womans University, Seoul, and president of Ewha Haktang, Inc. For many years she served as the Korean delegate to the United Nations and since 1965 has been the roving ambassador of the Republic of Korea. She is a member of the Congress Program Committee.

LIU, Mr. Daniel S. C. — Honolulu, Hawaii, USA. Mr. Liu has been the Chief of Police, Honolulu Police Department, since 1948. A Baptist layman, he has held numerous positions and received numerous awards from both secular and religious organizations.

LOANE, The Most Rev. Dr. Marcus L. — Sydney, Australia. Dr. Loane is the Archbishop of Sydney and Metropolitan of New South Wales, Church of England in Australia. He holds many honorary appointments and is the author of numerous devotional and Bible expository books.

LORES, The Rev. Ruben, —San Jose, Costa Rica Mr. Lores is director of the Office of Worldwide Evangelism in Depth, a division of the Latin America Mission.

MAR THEOPHILUS, The Rt. Rev. Dr. Alexander — Kerala, India. Dr. Mar Theophilus is Bishop of the Mar Thoma Church in charge of the Southern Diocese of the Mar Thoma Church, India.

MOONEYHAM, Dr. W. Stanley — Atlanta, Georgia, USA. Dr. Mooneyham is Vice President of International Relations, the Billy Graham Evangelistic Association, and has been the coordinating director of both the World Congress on Evangelism Berlin, 1966, and the Asia-South Pacific Congress on Evangelism, Singapore, 1968.

OCTAVIANUS, Mr. Petrus — Batu Malang, Indonesia. Mr. Octavianus is the president of Indonesian Missionary Fellowship and Indonesian Bible Institute, Batu Malang, East Java.

PRABHAKAR, The Rev. B. A. — Bangalore, India. Mr. Prabhakar is the general coordinator of India Every Home Crusade and coordinating secretary of Evangelical Literature Fellowship, India.

RAY, The Rt. Rev. Dr. Chandu — Karachi, West Pakistan. Dr. Chandu Ray is Bishop of the Anglican Church in Karachi and honorary chairman of Christian Council of Pakistan. He is the vice president of the Congress Executive Committee.

RHEE, The Rev. Dr. Jong Sung — Seoul, Korea. Dr. Rhee is professor of systematic theology and dean of Presbyterian Theological Seminary, Seoul. He serves as general secretary of Korean Association of Theological Schools and the Society of Calvin Studies in Korea.

SAPTOJO, The Rev. R. Judokusumo — Djakarta, Indonesia. Mr. Saptjo is the Director for Christian Affairs in the Department of Christian Affairs, Republic of Indonesia.

SHEIKH, Begam Bilquis — Wah Village, Rawalpindi, West Pakistan. A prominent Pakistani lady who is a recent convert to Christianity.

SIDJABAT, Dr. W. B. — Djakarta, Indonesia. Dr. Sidjabat is the head of the Department of Research, Indonesian Council of Churches, and is a lecturer at the Djakarta Theological Seminary.

TAMBUNAN, Dr. A. M. — Djakarta, Indonesia. Dr. Tambunan is the Minister of Social Affairs of Indonesia, co-founder and president of Christian Gamaliel University, Djakarta, and is the honorary president of the Assembly of the National Council of Churches in Indonesia. He is a member of the Congress Executive Committee.

TENG, The Rev. Philip — North Point, Hong Kong. Mr. Teng is the pastor of North Point Alliance Church, Hong Kong, Director of Theological Department, Alliance Bible Seminary, and chairman of Hong Kong Council, Far East Broadcasting Company. He is a member of the Congress Executive Committee.

WILLIAMS, Mr. Theodore — Bangarapet, India. Mr. Williams is general secretary of Indian Evangelical Mission, candidate secretary of India Council, Bible & Medical Missionary Fellowship, and an evangelist at-large of Emmanuel Methodist Church, Madras. He is a member of the Congress Program Committee.

WU, Elder Yung — Taiwan, Republic of China. Elder Wu is pastor of Nanking Church Taipei, and an evangelist-at-large to the Chinese speaking world.

YU, Prof. Timothy — Kowloon, Hong Kong. Prof. Yu is the chairman, Department of Communication, and director of College Relations and Development, Hong Kong Baptist College, and chief editor of The Rock House, Publishers, Hong Kong.



PERSONNEL

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The Rev. Dr. Kyung Chik Han, Korea

The Rev. Akira Hatori, Japan

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The Rt. Rev. Dr. Chandu Ray, Pakistan

The Rev. Subodh Sahu, India

Dr. A. M. Tambunan, Indonesia

The Rev. Philip Teng, Hong Kong

Elder Wu Yung, Republic of China

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Mr. Chang Chi-Fang, Republic of China

Mr. Chua Wee Hian, Hong Kong

The Rev. John B. de Fretes, Indonesia

The Rev. Noboru Hara, Japan

Dr. G.D. James, Singapore

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The Rev. Donald A. Kirkby, New Zealand

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The Rev. Suk Pongsnoi, Thailand

Mr. Basil Pullenayegum, Ceylon

Mr. Gordon Scott, Malaysia

The Rev. Gregorio Tingson, Philippines

Mr. Theodore Williams, India

Executive Staff

Dr. Stanley Mooneyham, U.S.A.
Coordinating Director

The Rev. Max D. Atienza, Philippines,
Associate Coordinating Director

Mr. William Dyrness, U.S.A., Travel Director

The Rev. K. David Mack, Australia,
Associate Director (Program)

Mr. George Parson, U.S.A., Executive Assistant

The Rev. Nene Ramientos, Philippines,
Associate Director (Publicity)

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Mrs. Grace Dyrness, U.S.A.

Miss Margaret Lim, Singapore

Mrs. Ruth Mack, Australia

Miss Nancy Moyer, U.S.A.

Miss Thelma Spencer, Australia

Miss Yoko Urano, Japan

Assisting Staff

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H Y M N S

1

A MIGHTY FORTRESS IS OUR GOD

Martin Luther 1483–1546

Trans. Frederich H. Hedge

1. A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not His equal.

2. Did we in our own strength confide,
Our striving would be losing.
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.

3. And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

HOW GREAT THOU ART

Carl Boberg

Trans by Stuart K. Hine - Swedish

1. O Lord my God, when I in awesome wonder
 Consider all the worlds Thy hands have made,
 I see the stars, I hear the rolling thunder,
 Thy pow'r thro'out the universe displayed.

REFRAIN

Then sings my soul, my Saviour God, to Thee;
 How great Thou art, how great Thou art!
 Then sings my soul, my Saviour God, to Thee:
 How great Thou art, how great Thou art!

2. When through the woods and forest glades I
 wander
 And hear the birds sing sweetly in the trees,
 When I look down from lofty mountain grandeur,
 And hear the brook and feel the gentle breeze.

3. And when I think that God, His Son not
 sparing,
 Sent Him to die, I scarce can take it in,
 That on the cross, my burden gladly bearing,
 He bled and died to take away my sin.

4. When Christ shall come with shout of accla-
 mation
 And take me home, what joy shall fill my heart!
 Then I shall bow in humble adoration,
 And there proclaim, my God, how great Thou
 art.

BLESSED ASSURANCE

F. J. van Alstyne

1. Blessed assurance, Jesus is mine!
 Oh, what a foretaste of glory divine!
 Heir of salvation, purchase of God;
 Born of His Spirit, washed in His blood.

REFRAIN

This is my story, this is my song,
 Praising my Saviour all the day long;
 This is my story, this is my song,
 Praising my Saviour all the day long.

2. Perfect submission, perfect delight,
 Visions of rapture burst on my sight;
 Angels descending, bring from above
 Echoes of mercy, whispers of love.

3. Perfect submission, all is at rest,
 I in my Saviour am happy and blest;
 Watching and waiting, looking above,
 Filled with His goodness, lost in His love.

REJOICE, THE LORD IS KING

Charles Wesley, 1707–1788

1. Rejoice, the Lord is King!
 Your Lord and King adore!
 Rejoice, give thanks, and sing,
 And triumph evermore;
 Lift up your heart, lift up your voice!
 Rejoice, again I say, rejoice!

2. Jesus, the Saviour, reigns,
The God of truth and love;
When He had purged our stains,
He took His seat above:
Lift up your heart, lift up your voice!
Rejoice, again I say, rejoice!

3. Rejoice in glorious hope!
Our Lord the judge shall come,
And take His servants up
To their eternal home:
Lift up your heart, lift up your voice!
Rejoice again I say, rejoice!

5

NOTHING IS IMPOSSIBLE

Eugene L. Clark

1. I read in the Bible the promise of God,
That nothing for Him is too hard.
Impossible things He hath promised to do
If we faithfully trust in His Word.

REFRAIN

Nothing is impossible when you put your trust
in God;
Nothing is impossible when you're trusting in
His Word,
Harken to the voice of God to thee:
"Is there anything too hard for Me?"
Then put your trust in God alone and rest upon
His Word;
For ev'rything, oh ev'rything, yes ev'rything is
possible with God!

2. The Word of the Lord is an anchor secure
When winds of uncertainty blow;
Though man in his weakness may falter and fall,
His Word will not fail us we know.

3. "All things are possible," this is His Word.
Receive it, 'tis written for you.
Believe in His promises, God cannot fail;
For what He has said He will do.

6

THE LORD'S MY SHEPHERD

Scottish Psalter, 1650
Jessie Seymour Irvine

1. The Lord's my Shepherd, I'll not want;
He makes me down to lie
In pastures green,
He leadeth me
The quiet waters by.

2. My soul He doth restore again;
And me to walk doth make
Within the paths of righteousness
E'en for His own name's sake.

3. Yea, though I walk through death's
dark vale,
Yet will I fear no ill;
For thou art with me,
And Thy rod and staff comfort me still.

4. My table Thou hast furnished
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.

5. Goodness and mercy all my life
Shall surely follow me;
And in God's house forever more
My dwelling place shall be. A-men.

TO GOD BE THE GLORY

Fanny J. Crosby, 1820–1915

1. To God be the glory,
 great things He hath done,
 So loved He the world
 that He gave us His Son,
 Who yielded His life
 an atonement for sin,
 And opened the Life gate
 that all may go in.

REFRAIN

Praise the Lord, praise the Lord,
 Let the earth hear His voice!
 Praise the Lord, praise the Lord,
 Let the people rejoice!
 O come to the Father
 thro' Jesus the Son,
 And give Him the glory,
 great things He hath done.

2. O perfect redemption,
 the purchase of blood,
 To ev'ry believer
 the promise of God;
 The vilest offender
 who truly believes,
 That moment from Jesus
 a pardon receives

3. Great things He hath taught us,
 great things He hath done,
 And great our rejoicing
 thro' Jesus the Son;
 But purer, and higher,
 and greater will be
 Our wonder, our transport,
 when Jesus we see.

FATHER, LONG BEFORE CREATION

1. Father, long before creation
 Thou hadst chosen us in love;
 And that love, so deep, so moving,
 Draws us close to Christ above,
 Still it keeps us,
 Still it keeps us,
 Firmly fixed in Christ alone.

2. Though the world may change its
 fashion
 Yet our God is e'er the same
 His compassion and His covenant
 Through all ages will remain,
 God's own children
 God's own children
 Must forever praise His name.

3. God's compassion is my story,
 Is my boasting all the day;
 Mercy free and never failing
 Moves my will, directs my way.
 God so loved us,
 God so loved us,
 That His only Son He gave.

4. Loving Father, now before Thee
 We will ever praise Thy love;
 And our song shall sound unceasing
 Till we reach our home above,
 Giving glory,
 Giving glory,
 To our God and to the Lamb.

*(A Chinese original composed and sung in China at a student conference in Peking in 1952-53. The translation can be sung to the tune of CWM Rhondda).

WHEN I SURVEY THE WONDROUS
CROSS

Isaac Watts, 1674–1748

1. When I survey the wondrous cross
On which the Prince of Glory died.
My richest gain I count but loss,
And pour contempt on all my pride.

2. Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

3. See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

4. Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

MACEDONIA

Anne Ortlund

1. The vision of a dying world
 Is vast before our eyes;
 We feel the heart-beat of its need,
 We hear its feeble cries:
 Lord Jesus Christ, revive Thy church
 In this, her crucial hour!
 Lord Jesus Christ, awake Thy church
 With Spirit given pow'r.

2. Today, as understanding's bounds
 Are stretch'd on every hand,
 O clothe Thy Word in bright, new
 sounds,
 And speed it o'er the land;
 Lord Jesus Christ, empower us
 To preach by every means!
 Lord Jesus Christ, embolden us
 In near and distant scenes.

3. The warning bell of judgement tolls,
 Above us looms the cross;
 Around are everdying souls —
 How great, how great the loss!
 O Lord, constrain and move Thy church
 The glad news to impart!
 And, Lord, as Thou dost stir Thy church,
 Begin within my heart.

GLORIOUS THINGS OF THEE ARE
SPOKEN

John Newton, 1779.

1. Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken
Formed thee for His own abode:
On the rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes.

2. See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove:
Who can faint, while such a river
Ever flows their thirst to assuage;
Grace, which, like the Lord the Giver,
Never fails from age to age?

3. Saviour, if of Zion's city
I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy Name:
Fading is the worldling's pleasure,
All his boasted pomp and show,
Solid joys and lasting treasure
None but Zion's children know.

Lo, HE COMES WITH CLOUDS
DESCENDING

Charles Wesley, 1707–1788

1. Lo, He comes with clouds descending,
Once for favored sinners slain;
Thousand, thousand saints attending
Swell the triumph of His train;
Hallelujah! Hallelujah! Hallelujah!
God appears on earth to reign, *He Hallelujah! He Hallelujah!*
God appears on earth to reign.

2. Every eye shall now behold Him,
Robed in dreadful majesty;
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing, deeply wailing,
deeply wailing,
Shall the true Messiah see,
Shall the true Messiah see.

3. The dear tokens of His passion
Still His dazzling body bears;
Cause of endless exultation
To his ransomed worshipers;
With what rapture, with what rapture,
With what rapture,
Gaze we on those glorious scars!
Gaze we on those glorious scars!

1-3

1-304

Average U.S. Hrs. grad. - total at TV 15,000 hrs.
 - in classroom 11,000 hrs

In 1900 35% of world was Xn
 1950 30% " " "
 1968 27% " " "

Half of Asia is under 20 yrs. old.

Urbanization: 1900 - 12% of world's pop. in cities - 88% rural
 2000 - 88% " " " - 12% rural

Paper a week for this month's Reader Dig. sufficient to provide an 8-page tract or gospel portion for every home in this world - and for 2 other similar worlds as well.



**ASIA-
 SOUTH
 PACIFIC
 CONGRESS
 ON
 EVANGELISM**

Sponsored by the
BILLY GRAHAM EVANGELISTIC ASSOCIATION

4. A faith emphasis - diversity
Anglican bishop + pentecostalist

5. Unity -
Solidarity - denominationalism not retained
national differences reconciled

S'pore Hosts Evangelism Conference

SINGAPORE.— The Asia-South Pacific Congress on Evangelism (Nov. 5-13) opened here with about 1,100 churchmen gathering from 25 countries in this island state's new Conference Hall.

Outside on the front of the hall, in huge brilliant red letters on a 160-foot-long banner, was proclaimed the theme of the Congress to all who pass along Shenton Way: "Christ Seeks Asia."



Loane

On the left of the banner was an illustrative symbol drawn in blue and brown by a local Chinese artist. Adrian Tian, with a globe showing the Eastern Hemisphere, a dove and a stalk of rice. These three elements represent respectively that part of the world covered by the Congress' attendants, a note symbolic of the Holy Spirit, and a reflection of the spiritual harvest in Asia.

Indians, Malays, Chinese, and peoples from most of the other countries in Asia who compose Singapore's population, stared at the huge sign as they moved by the Conference Hall.

Billy Graham Absent

The congress began without the presence of its honorary chairman, Dr. Billy Graham. The co-chairman, Dr. Kyung Chik Han, pastor of Young Nak Presbyterian Church in Seoul, said at the opening session that Dr. Graham was unable to be with them because of his health.

Graham's physicians recommended that he spend a month on a limited schedule and avoid extensive travels; consequently, he canceled his plans to attend the congress and to deliver the initial message.

Opening the Congress was Anglican Bishop Dr. Chandu Ray of Karachi, West Pakistan. He called for a "new unity" with all Christians in the evangelizing of Asia.

He said the Church in the world today was the Church among many nations and races and that all Christians everywhere were called to tell their nations about Christ. "We cannot divide this common task of proclaiming the Gospel and do it separately," he told the Congress audience. "The task is indivisible, since the nation and the life of a nation is indivisible."

Proceedings of the nine-day Congress, which had 50 per cent lay participation, were relayed in five languages: Mandarin, Indonesian, English, Japanese and Korean. The occasion climaxed 18 months of planning by an international staff headed by Dr. W. Stanley Mooneyham of the Billy Graham Evangelistic Association, which sponsored the congress; the Rev. Max D. Atienza and the Rev. Nene Ramientos of the Philippines; and the Rev. K. David Mack of Australia.

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Dr. Mooneyham, in remarks at the opening session, said he and his international staff had completed a "labor of love" and he challenged the audience "to grapple with some of the contemporary situations in Asia today."

Crises in Asia

"The crises in Asia demand from us courage and vision," Dr. Mooneyham said. "The greatest sin we could commit at this Congress would be to play it safe."

Congress officials, headed by Dr. Han, launched a schedule seeking to accomplish the purpose set out in the Congress aims. The intention is to discover ways of implementing the proposals of the 1966 World Congress on Evangelism (held in Berlin Nov. 4-13, 1966) in an area challenged by an exploding population and social upheaval; define biblical evangelism with emphasis on personal conversion that leads to membership and participation in the life and mission of the Church; expound the relevance of the Christian evangel and stress the urgency of its proclamation to the two billion people living in this region.

The Rev. Philip Teng of Hongkong, who shared the morning Bible studies with Dr. Marcus Loane, Anglican Archbishop of Sydney, said "It is impossible to think about evangelizing the masses of Asia unless we



are courageous enough to consider ways in which we can unite to do it." And this is precisely what this congress set out to do. Among subjects discussed were "The Evangel and Social Upheaval", "Witnessing in a Resistant Culture," and "The Challenge of Asia's Youth."

Asia Congress on Evangelism Singapore Nov 5-13, 1968

Report by Sam Moffitt

Anything that concerns Asia concerns Korea - so happy to report on Asia S-Pacific Cong in Ev.

It's focus Asia - that "old" continent which "has grown phenomenally young" - as U Dant observes - for one billion Asians are under 21 yrs of age - "a figure greater than the combined figures of North America, Europe and the Soviet Union", remarked Chua Wee Han - speaker from Hong Kong.

Asia - not only young, but huge - 56% of the world's population. If that percentage is too abstract - put it this way - margin of error in China's population greater than known population of US.

The Congress: Out of this great continent came 1100 delegates from 25 different countries (representing a great arc from Afghanistan, Pakistan & India - then ^{Andhra} Indonesia & the Pacific Islands (one of most colorful delegates a 300 lb. mountain of a man in a palm leaf skirt from the Tonga Isles) - up thru Thailand, Vietnam, Philippines to Korea & Japan. 90% were Asiatic - only 10% were missionaries like me. Only 2 countries were prevented from sending delegates - Burma, Red China [with Korea]. Korea's delegation - 47 representatives, including 3 of the major speakers Dr. Han Kyung-Chik, Dr. Helen Kim, and Dr. Rhee Jong-Sung of the Presb. Theol. Seminary. 6 of the Korean delegates were women, and 9 were laymen - indicating an emphasis on non-clerical, lay participation in the work of the church in Asia.

The official languages were 5 - English, Korean, Chinese, Japanese & Indonesian. Simultaneous translation. And it warmed my heart to note that the Congress opened in Korean - with Dr. Han, hon. pres. presiding.

There were a number of major emphases -

1. The unfinished task of the Christian mission in Asia - 56% of the world's popl, but only 3% Christian
Japan, for e.g. - $\frac{1}{2}$ of 1% Xn. Red China - closed. N. Korea - closed. Prayers for these areas
where $\frac{1}{2}$ of Asia lives - is predicated on a deep confidence.. that the current restrictions on Xn witness
and evangelism in these lands is not a final fact of history. Nor did the Congress accept the
church's present minority status as final. It was reminded of the world of the early chch - "few and little flock"

2. The responsibility for this task is Asiatic. Another central fact recognized by the Congress was that
the missionary responsibility for the evangelizing of Asia is necessarily passing from Western to Asian
hands. 90% of the delegates were Asiatic

Mission work from Asia to Asia is already under way e.g. Korea since 1912. Ethiopia. 1907.

Centers of strength - India 6 m. Prot. Indonesians 5 mill. Prot. Korea $1\frac{1}{2}$ m.

Leadership - In Hain - 9,000 member Yung Wok, Deputy Commissioner of Inland Revenue, Ceylon (Neth.); Chief of Police
Hankow (Chinese); Minister of Social Affairs of Indonesia.

Xty is Eastern -

3. But in partnership. Not anti-Western, or anti-missionary. Warnings against nationalism. - non-Xn.

Quotable Quotes from the Congress. —

- The average U.S. High School graduate has watched TV for 15,000 hrs, - spent only 11,000 hrs in the classroom
- The world hasn't changed much in 2000 years. In the modern world, just as in early Christian times, political leaders consider all religions useful, philosophers consider all religions false, and religionists consider all religions true. (Cole)
- On urbanization. In 1900 12% of the world's population was in cities, while 88% was rural. By the year 2000 the figures will be exactly reversed: 12% will be rural, and 88% will be in cities.
- On youth. Half of Asia is under 20 years old.
- On today's mass population. "The larger the crowd, the more lonely the individual among within it." (D. Claydon).
- There have been 5 important times in the forward movement of Christianity.
 - ① God's time for the Roman Empire - and then Rome for the world. - 3rd c.
 - ② God's time for Europe (esp. Germany) - and then Europe for the world. - 16th c.
 - ③ God's time for England - and then England for the world - 18th c. + 19th
 - ④ God's time for America - and then America for the world - 19th c. + 20th
 - ⑤ God's time for Asia - and then Asia for the world - 21st c.

APPROVED LIST FROM KOREA

Presbyterian Church in Korea

1. Rev. Wan Suk Hahn, Kun San
2. Dr. Tuk Yul Kim, Seoul
3. Mrs. Young Sook Lee, Seoul
4. Prof. Sun Ae Chou, Seoul
5. Rev. Kwon Chan Lee, Seoul
6. Principal In-Han Kim, Andong
7. Dr. Sang-Kun Lee, Taegu
8. Dr. John Somerville, Taejon
9. Dr. Samuel H. Moffett (Seoul)

Methodist Church

9. Mrs. Young Nai Kim, Seoul
10. Rev. Kwang-Woo Kim, Seoul
11. Mrs. Choong Ryang Chung, Seoul
12. Rev. Chang Duck Yun, Seoul
- 13.
- 14.
- 15.

Presbyterian (NAE)

16. Kim Yom Chan Rev. ok
17. Hwang Kyeon-Sok Rev. ok
18. Kim Yi Hwan Rev. ok
19. Kim Chae-ho (Elder) ok

(Observers)
Kim Song-Sook (Mrs)
Yi Pong-kah (Deacon) ok

Request for additional observers - no response
Ahn Seung-Hwan (Bible Woman)
Soh Moon-Soo (Deacon)

Presbyterian (ROK)

- 20.
- 21.
- 22.

Presbyterian (Koryu)

23. Oh Pyun Sei
- 24.

Baptists

- 25.
- 26.
- 27.

Holiness Church (Sungkyul)

28. Rev. Soong-il Chung, Seoul
29. Dr. Chong Han Cho, Seoul
30. Mr. Jae-Whan Kim, Taejon
31. Dr. J. Elmer Kilbourne, Seoul

Jesus Holiness Church

32.

Anglican Church

33. Bishop Chun Whan Lee, Seoul

Pentecostal Churches

34. Rev. Yong H. Cho (Assemblies of God), Seoul

Salvation Army

35.

Organizations

36. Dr. Tae Sun Park (Yonsei University), Seoul
37. Dr. Andrew Kim (Yonsei University), Seoul
38. Dr. Okgill Kim (Ewha University), Seoul
39. Dr. Jong Sung Rhee (Presbyterian Seminary), Seoul
40. Dr. Helen Kim (New Age Evangelistic Movement), Seoul
41. Rev. Billy (Chang Hwan) Kim (Youth for Christ, Suwon)
42. Rev. Tuck Soo Kim (National Christian Council of Korea), Seoul
43. Gen. Yun Keun Kim, (Officers' Christian Union)
44. Dr. Johnny Lee (Every Home Crusade)
45. Dr. Chang Lo Lee (Federation of Christian Schools)
46. Dr. Joon Gon Kim (Campus Crusade for Christ)

PARTICIPANTS (Paying own way -- not charged to quota)

1. Mr. Chang-Keun Choi (Presbyterian) -- Gideon
2. Mr. Ho Im Chang (Holiness) -- President of Insurance Co.
3. Mr. Suk-Bok Chung (Presbyterian) -- Gideon
4. Mr. Hee Soon Park (Holiness) -- Chairman of Men for Mission
5. Mr. Chong-Ho Kim (Holiness) -- President of a factory

KOREA NAME LIST
ASIAN CONGRESS ON EVANGELISM

ROOM NO.	NAME	Prayer Cells	(Key)
51	Mr. Chang Keun Choi	A	A - Rm. 51
51	Dr. Lee Chang No	A	B 75
53	Mr. Harold Gateley	G	C 94
53			D 89
58	Mr. Nils Becker	G	E 103
	Mrs Nils Becker	G	F 83
64	Mr. Kim Yoon Chan	A	G 53
	Mrs. Kim Yoon Chan		
73	Mr. Chung Soon Il	D	
73	Mr. Lee Ung-Ho	B	
74	Mr. Chung Suk-Bok	A	
74	Mr. Rhee Chong-Sung	A	
75	Mr. Hahn Wan-Suk	B	
75	Mr. Kim In-Han	B	
80	Mr. Chang Shik- Lee	B	
80	Mr. Yoon Young-Bong	B	
81	Mr. Kim Kwang-Woo	B	
81	Mr. Lee Ho-Woon	B	
82	Dr. Kim Tuk-Yul	C	
82	Dr. Oh Pyung-Seh	C	
83	Mrs. Chou Sun-Ae	F	
83	Mrs. Lee Chang-Shik	F	
83	Mrs. Kim Young-Nai	F	
88	Mr. Billy Kim	F	
88	Mr. Jack Aebersold	F	
89	Mr. Kim Jae-Hwan	D	
89	Dr. Cho Chong-Nahn	D	
93	Mr. David D. J. Cho	D	
93	Mr. Kwun Yun-Ho	D	
94	Mr. Kim Joen-Gon	C	
94	Mr. Young-Ha Cho	C	
96	Mr. Hwang Kyu Suk	C	
96	Mr. Lee Bung-Kyun	C	
97	Mr. Kim Chou-Ho	E	
97	Mr. Soh Moon-Soo	E	
98	Miss Ahn Seung-Hwa	F	
103	Miss Dorothy Hubbard	F	
104	Mr. Lee Kwon-Chan	E	
104	Mr. Kim Tuck-Soo	E	
109	Mr. J.L.J. Stenman		
112	Mr. Oh Tae-Hwan	E	
112	Mr. Kim Hyun-Sik	E	
	Dr. Helen Kim	Goodwood Park	
	Prof Chung Yang Chung	"	
224	Dr. Kyung Chik Han	"	
202	Mr. Chan Yung Choi	Biltmore	
323	Dr. Elmer Kilbourne	Malaysia	
323	Dr. Sam Moffett	"	

ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM

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Schedule of Television Show of Congress over T.V. Singapura
Channels 5 and 8.

Wednesday 6 and Friday 3 - News Inserts

P.M.	9.00	- English	- Channel 5
	7.40	- Chinese	- Channel 5
	3.20	- Malay	- Channel 8
	7.00	- Tamil	- Channel 8

Friday 8th -

Newsreel

P.M.	9.15	- English	- Channel 5
	7.55	- Chinese or Tamil	- Channel 5

Refer to Friday newspaper for guide

By
Nene Ramientos



ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM

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Djl. Purnawarman 85
Kebajoran Baru
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Reformed Church
- ENGELLEN, O.E. (I368)
Salemba Raya 10
Djakarta, N. Sulawesi
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Djalan Lombok 5
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Protestant
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Djl. K.H.A. Wahid Hasjim 67
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Protestant
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Kotak Pos 54
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Christian Missionary
Alliance
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Tomohon, N. Sulawesi
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Pentecostal
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Protestant
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Tromol Pos 220
Denpasar, Bali
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- LEWIS, F.L. (E623)
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Semarang, C. Java
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- LIE, Beng T. (I340)
Dj. Petjenongan 48-B,
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- LUHAKAY, D. (I364)
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Djl. Djend, Sudirman 44
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Reformed Church
- HOKE, D.E. (E1186)
8440, Yaho, Kunitachi Shi,
Tokyo
Evangelical Alliance Mission
- HONDA, Koji (J015)
17, 20-ban, 1-chome
Sakurashinmachi, Setagaya-Ku
Tokyo
Japan Church of Jesus Christ
- HONDA, S. (J016)
16, 6-ban, 1-chome,
Nakamachi, Meguro-Ku
Tokyo
United Church of Christ
- HOWARD, S.P. (E637)
537 Suwanodai, Tomino
Kokura-ku, Kitakyushu,
Fukuoka Pref.
Baptist
- HUNG, P.J. (M201)
37 Tanakasekiden-cho,
Sakyo-Ku, Kyoto
Presbyterian
- IDE, M. (J017)
56, Horikawa cho, Fukuoka
Fukuoka Ken
Christian Evangelistic
- IDE, S. (J018)
19, 29-ban, 2-chome,
Matsubara, Setagaya-Ku
Tokyo
Independent
- IKEMOTO, K. (J019)
24, 20-ban, 2-chome
Kamirenjaku, Mitaka-Shi
Tokyo
Kirisuto Kyodai Dan
- ITO, E. (J020)
C/o Kamojima Kyodai Church
Motomachi, Kamojima-cho
Tokushima-Ken
United Church of Christ
- IWASAKI, K. (J022)
541, 3-chome, Kamitakaido,
Suginami-Ku, Tokyo
Independent
- IZUTA, A. (J023)
3, 18-ban, 5-chome, Sakuradai
Nerima-Ku, Tokyo
Baptist
- KANAGY, L.H. (E1176)
12-go Midori-cho, Furano
Hokkaido 076
Mennonite
- KAWABE, M. (J024)
6, 26-ban, 5-chome, Washi,
Senriyama, Suita-Shi, Osaka
Independent
- KAWAGUCHI, M. (J025)
10, 11-ban, 4-chome,
Shinkoiwa, Katsushika-Ku
Tokyo
- KAWAGUCHI, M. (J026)
16, 28-ban, 2-chome
Sakurashinmachi, Setagaya-K
Tokyo
Evangelical Alliance Missio
- KAWAI, M. (J027)
9, 41-ban, 1-chome, Wada
Suginami-Ku, Tokyo
Salvation Army
- KISHIDA, K. (J028)
4, 10-ban, 3-chome,
Higashikaigan Kita
Chigasaki Shi, Kanagawa
Independent
- KOIDE, S. (J029)
3, 1-chome, Chofuminemachi
Ohta-Ku, Tokyo
United Church of Christ
- KOMIYAMA, R. (J030)
61, Nishihara cho, Kure Shi
Hiroshima Ken
Japan Alliance Church
- LANNON, D.E. (E1198)
112, 4-Chome, Yamamoto-dori
Ikuta-ku, Kobe
Presbyterian
- LO, F.S. (J031)
92, 4-chome, Miikedori
Kitahorie, Nishi-Ku, Osaka
Presbyterian
- MCDONALD, J.C. (E638)
Minami Eganosho 3-9-7
Habikino-Shi, Osaka-Fu 586
Anglican
- McVETY, K.G. (E641)
1-43 Honan 2-Chome,
Suginami Ku, Tokyo
Evangelical Alliance

J A P A N (Cont'd)

MANEJI, T. (JO32)
5-7, Ichiman cho, Dogo,
Matayama Shi, Ehime Ken
Independent

MASAMI, S. (JO33)
3, 2-chome, Nakajima Dori
Fukuro-Ku, Kobe
Kyogo Ken
Evangelical Lutheran

MASUDA, I. (JO34)
20, Kitada Machi
Matsuyama-Shi, Shimane-Ken
United Church of Christ

MATSUDA, M. (JO35)
85 Nishinakano,
Fukuyama-Shi, Kyoto
Evangelical FREE

MATSUDA, E. (JO36)
Miyagi Higashiiru Anekoji Dori
Takayama-Ku, Kyoto
Independent

MATSUMOTO, S. (JO37)
26, 3-ban, 5-chome
Midori-cho, Koganei-Shi
Tokyo
Japan Bible Association

MORI, M. (JO38)
31, 2 Nagakuki, Naga Machi
Sendai-Shi, Miyagi-Ken
Conservative Baptist Mission

MORIFAWA, M. (JO39)
160 Suniyoshi-cho
Toyokashi Shi, Aichi Ken
Evangelical Alliance

MORIYAMA, N. (JO21)
10, 10-ban, 4-chome, Kotobashi
Nishi-Ku, Tokyo
United Church of Christ

MORIYAMA, S. (JO40)
1-7, 1-chome, Ogikubo
Nishi-Ku, Tokyo
Church of Jesus Christ

NAGASHIMA, Y. (JO41)
30, 2-chome, Hirose cho,
Okayama Shi, Okayama Ken
Church of Jesus Christ

NAIKI, H. (JO44)
13, 18-ban, 1-chome,
Uenomaru-Akashi-Shi
Hyogo-Ken
Japan Free Methodist

NAKAJI, S. (JO42)
79, Kamiya cho, Kita-Ku
Osaka
United Church of Christ

NAKAJIMA, A. (JO43)
22, 1-ban 1-chome
Takamaru, Tarumi-Ku
Kobe, Hyogo
Church of Jesus Christ

NAKAJIMA, M. (JO45)
7, 3-ban, 1-chome,
Maruyama Dori, Abeno Ku
Osaka.
Free Methodist

NISHINA, H. (JO46)
17, 1-chome, Nakamichi Dori
Hyogo-Ku, Kobe, Hyogo
Church of Jesus Christ

NIWA, T. (JO47)
3, 23-ban, 2-chome,
Higashitokura, Kobunji-Shi
Tokyo
Evangelical Alliance

NOGUCHI, T. (JO48)
55, Kitashirakawa Yamada cho
Sakyo-Ku, Kyoto
Independent

OBANA, A. (JO49)
1-1 Minamikaruisawa, Nishi-Ku
Yokohama-Shi, Kanagawa-Ken
Japan Holiness Church

OHKUBO, S. (JO76)
8-23, 2-chome, Nakano Cho
Tokyo
Baptist

OJIRO, H. (JO50)
20, 1-ban 7-chome
Kishi-machi, Urawa-shi
Saitama-Ken,
Evangelical Free Church

OKAMURA, M. (JO51)
98, 1-chome, Uwamachi
Yokosuka-Shi
Kanagawa Ken
Evangelical Alliance

OKUYAMA, M. (JO75)
C/- Kyoto Christian Center
33-2 Koyama Higashi, Ono-cho
Kita-Ku, Kyoto
Evangelical Free Church

OOE, S. (JO52)
10, 7, Nishihakushima cho
Hiroshima Shi
Japan Alliance Church

OOTANI, K. (JO53)
12, 10-ban, 5-chome
Ooi, Shinagawa-Ku, Tokyo
Japan Baptist Convention

PETERSEN, H.J. (E649)
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Toshima Ku, Tokyo
Assemblies of God

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Tokyo
Baptist

RIKIMARU, T. (JO54)
38, 3-chome, Honmachi
Nakamura-Shi, Kochi
Japan Assemblies of God

SADAIE, T. (JO55)
2 chome, Higashi Ichino
Tsukisappa, Sapporo
Hokaido
United Church of Christ

SAOSHIRO, Y. (JO56)
25, 7-ban, 1-chome
Nishifuna, Funabashi-Shi
Chiba-Ken
Immanuel General Mission

J A P A N (Cont'd)

EKI, E. (J057)
256, 4-chome, Akitsu Machi
Hig. Shimurayama-Shi
Tokyo
Independent

SHEPSON, A.T. (E655)
147, 1-chome, Megurita
Hig. Shi Murayama, Tokyo 189
Methodist

SHIMADA, Y. (J058)
632 Hitago, Shiroishi Machi
Sapporo Shi, Hokkaido
Independent

SHIMIZU, S. (J059)
75, 1-chome Nakamiya cho
Asahi-Ku, Osaka
Church of Christ

TAKAGI, T. (J061)
1, Tenarimachi, Kakogawa-Shi
Hyogo-Ken
Free Methodist Church

TAKEI, A. (J062)
5, 40-ban, 3-chome,
Fuzumi, Suginami-Ku
Tokyo
Evangelical Alliance Mission

TAMURA, K. (J063)
255 Tsukaichi cho
Hiroshima Shigai
Japan Alliance Church

TANABE, M. (J064)
2050-1, Ikuta Kawasaki Shi
Kanagawa,
Liebenzeller Mission

TANAKA, H. (J065)
17-13-505, Fujimi-cho
6-chome, Tachikawa-Shi
Tokyo
The Salvation Army

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Baptist

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1-29-19 Aobadai
Kohoku-ku, Yokohama
Christian Reformed

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7, 104-ban, 7-chome
Nakayamate Dori, Ikuta-Ku
Kobe
Presbyterian Mission

YAMADA, F. (J068)
9, 64-ban, 6-chome
Takinogawa, Kita-Ku
Tokyo
Assemblies of God

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Nipponbashisuji, Minami-Ku
Osaka
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Taejon, Choong Chung Nam Do
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The Salvation Army Head-
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Salvation Army

CHO, C.N. (K106)
C/- Seoul Theological Seminary
Sudaimoon Ku, Seoul
Korea Holiness Church

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238 Hooamdong Yongsanku
Seoul
Presbyterian

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Chong No Ku, Seoul
Presbyterian

CHUNG, C-R (K109)
91-6 Su Kyo Dong
Ma Poku, Seoul
Methodist

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12 Shin Kongduk Dong
Mapoku, Seoul
Christian Holiness Church

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Ma-po-ku, Seoul
Presbyterian

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0 Jung Dong, San 5, Taejon
Choong Chung Nam Do
Baptist

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Methodist

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Methodist

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Dongdaemoon Ku, Seoul
Presbyterian

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P.O. Box 112
Pusan
Methodist

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Chong Ro ku, Seoul
Methodist

KILBOURNE, J.E. (E885)
35 3Ka Choong Jung Ro
Seoul
Methodist

KIM, Billy (K116)
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Bantist

KIM, C.H. (K117)
Han Kook Chinaware Co. Ltd.
214 Wooam-Dong, Chong Ju
Chung Puk
Holiness Church

KIM, C.H. (K118)
102-90 AnOAm Dong
Dong-Dai-Moon Gu, Seoul
Presbyterian

KIM, E.W. (K119)
135-9 Sang Do Dong
Youngdung Po Ku
Seoul
Presbyterian

KIM, H. (K120)
Ewha Womans University
Seoul
Methodist

KIM, H.S. (K125)
Su Soo Li Su Soo Myun
Oak Koo Koon, Chulla Puk Do
Presbyterian

KIM, I.H. (K121)
180 Kum-Kok Dong
Andong, North Kyung Sang
Presbyterian

KIM, J.W. (K122)
147-8 Daihung Dong, Taejon
Chung Chung Nam Do
Korea Holiness Church

KIM, J.G. (K123)
I.P.O. Box 1042, Seoul
Presbyterian

KIM, K.W. (K124)
34 Chung Dong, Sudarmoon Ku
Seoul
Methodist

KIM, O. (K126)
Weha Womans University
Seoul
Methodist

K O R E A (Cont'd)

KIM, S.S. (K127)
36-20 Dongja Dong, Chung Ku
Seoul
Presbyterian

KIM, T.S. (K128)
84-8, 2nd st. chong-no
Seoul
Presbyterian

KIM, T.Y. (K129)
66 Shin chon Dong
Su Daemoon Ku, Seoul
Presbyterian

KIM, Y.C. (K130)
Pyeong An Presbyterian Church
6 Soonwha Dong, Seudaimoon Ku,
Seoul
Presbyterian

KIM, Y.G. (K132)
Honam Fertilizer Co.
199 Ulichito Choong Ku
Seoul
Presbyterian

KIM, Y.H.C. (K131)
San 7-477 A. Hyun Dong
Ma Po Ku, Seoul
Presbyterian

KWON, Y.H. (K133)
56-24 Soong In Dong Tong Dai
Moon Ku, Seoul
Presbyterian

LEE, B.K. (K134)
1-63 Soon Hwa Dong
Sou Dae Moon Ku, Seoul
Presbyterian

LEE, C.N. (K135)
53 Sinsul-Dong,
Tong-Dae-Moon-Ku, Seoul
Presbyterian

LEE, C.S. (K136)
Box 251, K.P.O. Seoul
Presbyterian

LEE, H.W. (K137)
Taejon Methodist Seminary
24 Mokdong, Taejon
Methodist

LEE, J. (K138)
Box 251, K.P.O. Seoul
Presbyterian

LEE, K.C. (K139)
103 of 157 Sam Chung Dong
Chong No-ku, Seoul
Presbyterian

LEE, U.H. (K140)
188-3 Hyoja Dong Chongro Ku
Seoul
Korea Holiness Church

LEE, Y.S. (K142)
33-3 2-Ka JuDong, Choong Ku
Seoul
Presbyterian

MOFFETT, S.H. (E1132)
Presbyterian Mission
Int. P.O. Box 1125, Seoul
Presbyterian

OH, G.S. (K143)
South Mountain First Baptist
Church, Choong Ku Yeajang
Dong 8-38, Seoul, Kyungki
Baptist

OH, P.S. (K144)
P.O. Box 190
Pusan
Presbyterian

OH, T.H. (K145)
39-26 Samduk-Dong, Taegu,
Kyungsang-Pukdo
Presbyterian

PARK, H.S. (K146)
40-2 Kusan Dong
Sudaimoon Ku, Seoul
Korea Holiness Church

RHEE, J.S. (K147)
Presbyterian Seminary
353 Kwang Jang Dong
Sung-Dong-Ku, Seoul
Presbyterian

SOH, M.S. (K148)
79 3-Ka Pil Dong
Choong Ku, Seoul
Presbyterian

STOKES, C.D. (E886)
Methodist Mission
Box 16, Taejon S. Choong-
chung
Methodist

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HEINIGER, A. (E573)
O.M.F. Mukdaharn
Thailand
Brethren

KOUNTHAPANYA, K. (E887)
B.P. 615 Vientiane
Lao National Church

SAWYER, M.M. (E889)
B.P. 3
Vietiane
C. & M.A.

SOUBANE, C. (E890)
Savannakhet
Brethren

THAO, Seng Pao (E888)
Laos Evangelical Church
Box 615 Vietiane
Evangelical Church

M A L A Y S I A (EAST)

BUMA, M. (E982)
C/- 13 Rock Road
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Anglican

BUNSU, T. (E983)
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Kapit, Sarawak
Methodist

CHIN, T.H. (E984)
P.O. Box 198, Tawau
Sabah
Anglican

CHONG, T.K. (E985)
Basel Church,
P.O. Box No. 188
Kota Kinabalu, Sabah
Basel Christian Church

GOODLE, K.J. (E986)
P.O. Box 124
Tawau, Sabah
Anglican

HAWES, E.E. (E987)
B.E.M. Box 46
Lawas, Sarawak
Independent Evangelical

PUNG, O.F. (E988)
P.O. Box 1455
Kota Kinabalu, Sabah
Basel Christian Church

SEHMAN, B. (E987)
S.I.D. Box 47
Lawas, Sarawak
Evangelical Church

TEBENGUNG, B. (E989)
House of Epiphany
McDonnell Road
Kuching, Sarawak
Anglican

YU, T.S. (E990)
P.O. Box 78
Sibu, Sarawak
Methodist

WAN, T.K. (E1179)
P.O. Box 1181
Kuching, Sarawak
Anglican

WONG, J.T.P. (M256)
The Chartered Bank
Box 99, Kota Kinabalu
Sabah
Brethren Assembly

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ABEYASEKERA, F.G. (E991)
106 Road 6/29
Petaling Jaya, Selangor
Assemblies of God

BENG, C.G. (E992)
4 Lorong University
Petaling Jaya, Selangor
Evangelical Free

BUTTS, J.A. (E993)
3A Jalan Nipah
Kuala Lumpur, Selangor
Overseas Missionary Fellow-
ship

CAVANESS, R.B. (E994)
25 Jalan Khalsa off Ipoh Rd.
Kuala Lumpur, Selangor
Assemblies of God

CHACKO, P. (E995)
Mar Thoma Gospel Centre
Pandamaran,
Portswettenham, Selangor
Mar Thoma Syrian Church

CHEN, H.C. (M265)
26 Jalan Ayer Jerneh
K. Trengganu
Presbyterian

CHEUNG, H.L. (E996)
Chinese Christian Church
Jerantut, Pahang
Presbyterian

CHEW, J. (E997)
20 Jalan 12/15, Petaling Jaya
Selangor
Brethren

CHHOA, H.S. (E998)
St. Paul's Church
52c Macalister Road
Penang
Anglican

CHIU, T. Cheng (M272)
17 Jalan Bentayan, Muar,
Johore
Presbyterian

CHONG, K.T. (E999)
35 Newcome Road
Malacca
Methodist

DUNN, M.H. (E1045)
3A Jalan Nipah, Jalan Ampeng
Kuala Lumpur
Independent

FANG, C.N. (M257)
313 Lobak Road
Seremban, Negri Sembilan
Methodist

GOH, R.D.M. (E1046)
4 Jalan 5/39
Petaling Jaya, Selangor
Methodist

X GUINNESS, H.W. (E1047)
Overseas Missionary Fellowshi
1 Jln. Balau, Kluang, Johore
Baptist

GUNARATNAM, D.V. (E1048)
Government Dental Clinic
Mersing, Johore
Methodist

HONG, C.S. (E1049)
Chinese Methodist Church
Sepang, Selangor
Methodist

M A L A Y S I A (WEST) (Cont'd)

JEACOCKE, J.E. (E1050)
16 Lorong University
Petaling, Jaya
Anglican

KANAGARATNAM, E. (E1051)
Signal Inspector
Malayan Rlvs., Ipoh
Perak
Elim Gospel Hall

KENNEDY, L.S. (E1052)
P.O. Box 141
Petaling Jaya, Selangor
Assembly of God

KON, R. (E1053)
Audio-Visual & Literature
Evangelism,
P.O. Box 108
Petaling Jaya, Selangor
Evangelical Alliance Church

KOVILPILLAI, V.J. (E1054)
Methodist Tamil Church
Jalan Sentul, Kuala Lumpur
Selangor
Methodist

LEE, S.Y. (M270)
450-A Petaling Garden
Petaling Jaya, Selangor
Baptist

LEE, S.C. (E1055)
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Kuala Lumpur, Selangor
Assembly of God

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48 Pasar Road
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Anglican

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Methodist

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Peti Surat 16
Petaling, Selangor
Salvation Army

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Kuala Lumpur, Selangor
Anglican

LIU, L.C.S. (M 259)
74 Jalan Haji Hussien
Kuala Lumpur, Selangor
Grace Christian Church

LOKE, E.C.W. (M264)
C/- Scripture Union
1118 Selangor Mansion
Kuala Lumpur
Methodist

LOW, J.H. (M275)
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Taiping, Perak
Gospel Hall

LOW, P.K.T. (E1061)
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Taiping, Perak
Assembly of God

McCLYMONT, F.J. (E1062)
6 Jalan Padang 48G
Petaling Jaya, Selangor
Baptist

MACE, A.W. (E1064)
5241-c, Bukit Bahru
Malacca
Independent

McINTOSH, L.S. (E1063)
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Baptist

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Methodist

ROBERTS, D.M. (E1067)
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Selangor
Baptist

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Methodist

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Jalan Mustapha
Johore Bahru, Johore
Anglican

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Evangelical Free

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Christian Brethren

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73 Mata Kuching
Malacca
Evangelical Free

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Pahang
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Segamat, Johore
Anglican

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Lutheran

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British Embassy
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Pokhra Christian Church

KARTHAK, R.D. (E1082)
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N E W G U I N E A

AZILA, D. (E1084)
C/- Christian Leaders Training
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CUPIT, A. (E1085)
Baptist Mission,
Lumusa via Mt. Hagen
Baptist

DAIMOI, J. (E1211)
C.L.T.C. Banz via Goroka
W.H.D.
Baptist

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ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM

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ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM

An Assessment

By

Dr. Carl F.H. Henry

The task of missionary expansion in Asia is necessarily passing from Western to other hands, and the Asia-South Pacific Congress on Evangelism saw its larger assumption by Asian evangelical leaders. Restlessness and emptiness vex the Asian heart, and neither ancient religions nor the novelties of modern science are remedying this. Much of the vast Asian continent is now in the grip not simply of ancient non-Christian religions, but of modern materialism and sensualism, especially in the large cities, and of crude forms of paganism in remoter areas. Christian witness must therefore be directed both to religious and to irreligious multitudes.

Of Asia's two billion inhabitants (India and Pakistan alone have a larger population than the United States, Canada and Latin America together) only three percent are Christians. Majority pressures are sometimes so adverse and so intense that smaller congregations still find reassurance in Jesus' exhortation, "Fear not, little flock." Yet with the increase of literacy and spread of learning, the Bible is attracting more and more attention; last year's Arab-Israeli war widened interest in Bible-reading among Muslims, particularly in Pakistan.

The Congress devoted an unscheduled hour of prayer for Christians persecuted or harassed by Communist powers in mainland China, North Korea, North Vietnam and Tibet, and it refused to accept restrictions on Christian witness and evangelism in these lands as a final fact of history. Christians long scandalized for spreading "a Western religion" have increasingly made their point that the Apostle Paul suffered in Athens and Philippi in the West for preaching a "foreign" divinity and proclaiming an Eastern religion. One participant at Singapore reminded delegates, "The First Adam was an Asian and so was the Second."

The Singapore conference not only recognized that the white man has turned missionary extension over to the Asian, but it voiced anxiety and distress over certain types of Western influence and presence, particularly the erosion of biblical faith by influential ecumenical theologians. Whereas neither converts from the non-Christian religions nor spokesmen for leading Asian religions are prone to minimize differences between Christianity and non-biblical religions, ecumenically-minded Western missionaries are vocal advocates of syncretism.

Dr. Jong Sung Rhee, professor of Systematic Theology and dean of Presbyterian Theological Seminary, in Seoul, Korea, said: "If our guilt conscious Western friends cannot stand firm against the danger of religious syncretism ... we Christians from non-Christian countries, that is, non-white Christians, should take over." (This reference to "guilt"-consciousness referred to past mistakes of Westerners and of some Western missionaries in Asia.) and Dr. M.A. Quayyum Daskawie, Principal Emeritus of Gordon College, Rawalpindi, West Pakistan, singled out as an obstacle impeding evangelistic witness: "The constant demythologizing that some western scholars practise with reference to the Christian faith. This has been accompanied by the decay in morals that has come in the wake of a permissive, affluent society. To the people in our part of the Western world nudity and drinking are far worse than what goes on nearer home." Universalism, or the doctrine of universal redemption apart from faith in Christ, was traced to mistaken notions of divine grace and to ecumenical enthusiasm.

The importance of good works as an essential element of Christian witness was frequently mentioned. To be deeply involved in concern for human suffering and need, it was said, "is commanded by the Lord, and not in conflict with Christian separation from the world." But conference papers took divergent views of the institutional Church's direct involvement in socio-political concerns.

The Asian Congress was neither anti-white, anti-western nor anti-missionary in basic orientation. The Australasian was fully welcomed, although its contribution to continental evangelization counts most heavily in theological and experiential guidance and economic resources.

While Asians want to avoid future identification of the Gospel with Western culture (European architecture, Italian art, Texas music. and the orientation of theology to Western philosophy), evangelicals do not accept the notion that Asia needs a wholly new theology of its own; there is wide confidence in a biblically-revealed theology, and suspicion of recent Western religious theories that undermine the authority and truth-character of the Bible. Asians have not forgotten either their debt to Western missionary pioneers a century ago, pastors' conferences sponsored by World Vision for over more than a decade, or the impetus of Billy Graham's evangelistic crusade in Tokyo, or the importance of other projects continuing in their midst.

The Asian Congress lacked the theological depth and excitement of the Berlin Congress. Participants were determined indeed, not to compromise basic biblical doctrines for the sake of broad ecclesiastical unity, and to tolerate minor differences of interpretation for the sake of a united front in evangelism. But the exposition of the theology of evangelism gave less prominence to Christ's resurrection and to the Holy Spirit than did apostolic preaching. To be sure, many papers noted--what is often missing these days in conciliar ecumenical discussions--that the dispute between the great religions turns on the issue of truth; evangelical Christianity refuses to discuss the relation of Christianity to other world religions in terms that obscure this issue. Many speakers noted the loss of the conviction of the truth of the Gospel by some influential Western theologians ("There is a tendency in the church today not to tell the Truth", and to hold that "there is no absolute truth which every man must accept" but that "truth can be found in every religion ... even in superstitious belief"). But when it came to formulating the relationship of Christianity to the non-Christian religions, and the significance of the latter, some felt that the Asian Congress gave too little guidance. Views ran the gamut from that of Dr. Akbar Abdul-Haqq, Associate Evangelist of the Billy Graham Evangelistic Association, who contended that there is no genuine knowledge whatever of the living God outside Christian conversion, to those who emphasized that, while the qualitative uniqueness of Christianity must be preserved, God has not left Himself anywhere without a witness, and that Old Testament revelation stands in a special truth-relationship to the revelation in Christ. The feeling that the Asian Congress must be followed by serious theological engagement was widely shared and plans for theological conferences were projected by some nationals in Japan, Korea, Singapore and elsewhere, while World Evangelical Fellowship moved toward the establishment of an Asian Theological Commission with national conferences in many Asian countries.

Yet the Asian Congress was primarily an evangelistic enterprise, and gauged by this objective it was highly successful. Many Asians burdened for evangelism met for the first time a host of similarly-burdened nationals from other Asian lands, found self-confidence in the assumption of evangelistic leadership, sensed a call in common prayer and action to a common task that can only mean a new unity for the cause of evangelism in Asia enlisting many races, nations and denominational associations. The continental vision gained in Singapore will deepen the national vision of evangelism throughout Asia, even as the Asian Congress was one of the regional by-products of the 1966 World Congress in Berlin. One noteworthy development in Asian evangelism is the welcome extended to nationals from other Asian countries, providing opportunities of large-scale witness that do not come easily to the local leadership; so, for example, a team of Indonesians recently attracted capacity audiences in Pakistan. Also noteworthy is the fact that Asian missionaries are increasingly concerned to reach Asian groups elsewhere in the world, a ministry such as that long carried on by Chinese workers in many parts of the United States.

By setting sights on the early Christian witness in the world, Asian evangelists lost the sense of being already woefully outnumbered in an age of massive population explosion. Dr. Alan Cole, lecturer at Trinity Theological College, Singapore, reminded participants that the 20th century world is no more crowded by views rivaling Christianity than was the first century, and that many rivals have remained the same throughout the centuries, while the conspicuous modern differences--mass communications and air travel--facilitate the speed of the Gospel.

The determination to move aggressively into the mass media age settled upon many delegates. The production of cheaply-priced paperbacks in English is a special priority, speaking to special Asian problems in the light of Christian truth. In Hong Kong, the department of communication at the Baptist College is a significant development. Far East Broadcasting Company long has had radio access behind Communist frontiers in Asia. Younger Christians are facing the need to march and sing for Christ in the open arena of public witness.

In such cases a bold witness invites persecution even in an age when religious freedom is almost universally acknowledged as a political virtue. When a team of nine Pakistan delegates returned to their land from the Berlin Congress and went to Hyderabad to witness, they were beaten up badly in a religious land. The repressive power of religious or irreligious totalitarianism remains a factor with which Asians must contend. In a prayer remembrance service in Singapore, delegates especially pleaded the cause of Christians who were unable to attend from Red China and Burma. At best, Asian Christians in a minority role dream little of Christian culture, but welcome and commend cultural pluralism. They see new possibilities in a modern age when--as in early Christian times--political leaders consider all religions useful, even if philosophers think them all false while religionists think them all true.

What evangelistic vitalities exist in Asia were accelerated with new unity and concern in the Singapore gathering. The effect will be increasingly felt in the countries represented in the Asia-South Pacific Congress. Noteworthy fruits of the Congress include: projection of a clearing-house to coordinate the availability and itinerary of Asian witness teams and Bible ministries crossing national lines; encouragement of an evangelical theological commission with national sections devoted to study of the expanding edge of the Church, the theology of evangelism, the status of non-Christian religions in view of Christian evangelization, and of the social implications of evangelism; preparation of a master list of evangelical literature available in Asian lands and of required reading, and a survey of present publishing resources and the prospect of low-cost cooperative publication of paperbacks. In each of the 25 represented countries delegates are planning a witness at the 1970 World Fair and have asked Asians to cooperate. National congresses or conferences on evangelism are proposed in Japan, India, Indonesia and possibly Thailand; a national commission on evangelistic strategy has already been organized in the Philippines. In Vietnam, Christians are hopeful that Evangelist Billy Graham, who reportedly will be there at Christmas, may be persuaded to return soon after the implementation of peace negotiations for a national crusade, and special emphasis is now being placed on lay evangelism and child evangelism. Graham has also been invited for a crusade in South Korea. World Vision has been invited to extend its pastors' conferences to New Guinea and the South Pacific Islands, and Evangelism in Depth has been invited to reinforce evangelistic efforts in New Zealand. World Evangelical Fellowship has projected theological conferences with consultants in the various Asian countries. Australian institutions have indicated a desire to provide larger aid for theological students planning to return to a ministry in their Asian homelands upon completing studies. A Chinese Evangelical Fellowship has been formed for the first time, and its fervent prayers for mainland China--where almost half the Asian population lives--is predicated on a deep confidence that the future of 825 million inhabitants must not be abandoned pessimistically to an atheistic view of life.

ASIA'S FUTURE AND OUR RESPONSE

Mr. Petrus Octavianus, Indonesia
(Outline)

- I. INTRODUCTION: THE AFRO-ASIAN PROBLEM
 - A. God's Time for Rome
 - B. God's Time for Europe
 - C. God's Time for America
 - D. God's Time for Asia

- II. PROBLEMS OF NEW NATIONHOOD
 - A. Lessons from Failure
 - B. Religious Life of Asia.

- III. CONCLUSION
 - A. Work of the Spirit Today
 - B. Future Prospects

* * * *

ASIA'S FUTURE AND OUR RESPONSE

Petrus Octavianus

It may be said that every century has its own problems. One of the main problems of our century is the problem of Asia-Africa. During this century the Afro-Asian nations have rediscovered that they are nations that have the right to live in freedom on the same level as other nations of the world. The rediscovery of their past history as free and independent countries has led them to claim their present freedom and to throw off the shackles of colonial domination. Since the middle of the twentieth century many of the Afro-Asian nations have succeeded in doing this. Every freedom brings with it its own responsibilities, in the field of government, politics and culture. In the midst of such turbulence we hear the voice of the Gospel: "Christ seeks Asia". In order to be able to understand this voice and our responsibility we must begin by recognizing that God stands over the history of nations and churches. In the history of the movement of the Gospel we see two important factors which in turn affected the way the Gospel worked: a) God's timing and the recipient of the Gospel at that particular time; b) The servants of God who are called and anointed by the Holy Spirit for this work.

God has His own particular time for revealing His work of salvation to any particular nation or tribe. If we study the history of the movement of the Gospel we find that God did not work throughout five continents and across five oceans simultaneously in executing His saving plan. Each time, God chose to work through a small group who had experienced His saving work through Christ and His cross and thence reaching out to the world. Sometimes God did not even work through a group but through an individual who had discovered the heart of the Gospel.

Let me give you an example of God's timing. During the first century the ministry of His saving work was directed to the eastern end of the Mediterranean basin. When the Mediterranean lands were the center of the world, that was God's time for them. The Roman empire was a world empire and all eyes were directed towards Rome: indeed, at that time, Rome was the world. It was in this situation that the Lord Jesus Christ revealed His love and His salvation to Rome and through Rome to the world. That was God's time for Rome and for the Mediterranean area. The Lord did not come to Indonesia or America at that time. But although His Gospel was particularly directed to the Mediterranean and Rome, it was intended for the whole world. Once again we see God beginning with a small group, but nevertheless reaching out to the whole world. After the eastern Mediterranean and Rome had received His light, God caused the light of the Gospel to shine in Western Europe. Then God's time for Europe would come. It could be said that the period from the fourth century to the fifteenth century was a period of growing Gospel dimness, a period when the heart of the Gospel was lost or when its direction was uncertain. This was, however, the period when the Gospel, even if in strange dress, slowly found its way from the Mediterranean basin northwards

to the Baltic and the Arctic Sea, and west to the Atlantic, until the wild northern barbarians were brought inside the fold of the church, and the Gospel light moved over the bare steppes of Russia. Eastwards, this was the period when the Gospel reached Arabia, Persia, India, and even China — although the Nestorian Church of China was a light that burnt dimly, flickered, and finally went out.

This was also the time when Western Christianity was largely centered in Rome and Constantinople. Praise God, during this period of darkness, the Holy Spirit prepared John Wycliffe and John Huss for the rediscovery of the heart of the Gospel. The movement to the return of the truth of the Gospel led by Martin Luther, who was empowered by the Holy Spirit in an unusual way, was successful in breaking down the walls which had insulated the Gospel in Rome. It was only then that God's time for Northern Europe had come. The reformation movement centered in Germany and, through Europe, reached out into the whole world. Germany was the center of world attention through the advance of knowledge there at that time. The flame of the Gospel burned in Germany and continental Europe and, from there, spread to various parts of the world. Once again we see that God stands over history and says: "This is My time for Europe and, from Europe, for the whole world." During the nineteenth century the torch of the Gospel moved on again to England when England became the leading nation of the world. This period God likewise used for the praise of the Gospel. All eyes were now directed towards England and her political position was used for the evangelization of Africa and Asia. We all know of William Carey from England as the pioneer missionary of his day at the commencement of the nineteenth century. None of us like any kind of domination, and we do not say that the Gospel was brought by the colonialists. For example, even though at that time Indonesia was under Dutch rule, the Gospel was not first brought to Indonesia by Dutch missionaries. However, through that situation, and through the happenings at that time, the Gospel was brought to Asia. From England, the Gospel torch was taken to America, and America was prepared to enter the last days, the days of the visitation of the Holy Spirit, the days in which we are living. From the middle of the nineteenth century to the beginning of the twentieth century, America was slowly becoming the leading nation of the world. It is in this situation that God has used America for the evangelization of the whole world. God has sent out hundreds, even thousands, of missionaries from America to reach out to the corners of the earth. God has chosen Dr. Billy Graham and has anointed him as His apostle for this twentieth century. But God's time for America is gradually coming to an end. From the end of the Second World War until now, God has been preparing for His time, a time for the evangelization of Africa and Asia. Now we are in the middle of the latter half of the twentieth century, the Afro-Asian century. This is the century in which we have rediscovered ourselves as free people and free nations. . . nations that are turbulent as they throw off the fetters of other powers and seek a basis for an independent and responsible life for themselves. Some political observers believe that, in the end, it will be the Afro-Asian nations and their advances and setbacks that will determine the future destiny of the other nations of the world. All the changes that are taking place in the history of the world, are, of course, in God's plan of salvation for the world through the Lord Jesus Christ. In the middle of the twentieth century the "rain" of the Holy Spirit has begun to fall. Although there are as yet only scattered drops, it is a sign of the beginning of the "latter rain" in the world at large, and in South East Asia and East Asia in particular. All the things that we are experiencing in Asia at the present time indicate to me the fulfillment of the promise of God in Joel 2:23-28 which predicts a special visitation of the Holy Spirit in order to prepare the world for the second coming of the Lord Jesus Christ.

I was happy to read an article in the magazine, "Decision", by Dr. Abdul-Haqq about "Breakthrough in Asia." Amongst other things, Dr. Abdul-Haqq said: "The future of the Christian faith in Asia is an exciting prospect. Right now the great continent is entering one of the brightest eras of evangelistic possibility and expansion it has ever known." He was referring, of course, to what we call South East Asia, which includes India, Ceylon, Pakistan, Indonesia, Malaysia and surrounding countries. From Dr. Abdul-Haqq's article we can see that the Holy Spirit is already hovering over Asia, confirming that now is God's time for Asia.

Summarizing, we see that there have been five important times in the forward movement of the Gospel:

- 1) God's time for the Roman Empire and, through the Roman Empire, for the world;

- 2) God's time for Europe (especially Germany) and through Europe, for the world;
- 3) God's time for England and, through England, for the world;
- 4) God's time for America and, through America, for the world;
- 5) God's time (in which we are now living) for Asia, and, through Asia, for the world.

It should not, of course, be forgotten that the Gospel had been planted in India and China at a very early date, long before the coming of these Western missionaries.

Following on from God's timing and the recipients of the Gospel, at that particular time, we see that the Holy Spirit prepares God's servants for this very purpose. I am sure that we all realize that the Holy Spirit is the executive of the Godhead in the work of spreading the Gospel of our Lord Jesus Christ. The Holy Spirit is now looking for people who will hear the call of God and be obedient to that call. The world's way would be to begin by deciding on its methods, its building and money, and only at the last to think about the people to do the job. God begins by looking for the people who are prepared to surrender their bodies and live as a holy sacrifice for the Gospel of our Lord Jesus Christ. The qualifications of the servants of God who will be used by Him are a willingness to obey and live in the way described by Jesus when He said: "As the Father hath sent me, even so send I you" (Jn. 20:21). In such a phrase, our calling as a witness to the Lord is equated with His calling to be a witness to God the Father. The fulfillment of our responsibility in the future of Asia depends upon our attitude and our willingness to receive the calling of our Lord Jesus Christ in the situation in which we find ourselves today. I believe that in this Congress we have been challenged by the question: "Are you ready?" "As the Father hath sent me so send I you" — to take the Gospel of salvation to the tribes and nations of Asia and Africa.

Now we must briefly look at the social and cultural background of the nations of Asia. We cannot possibly understand Asia's future and our response without seeing it in relation to Asian social life and culture. In speaking about the situation in Asia in the future, we should remember that in reality we are facing the powers of darkness. The Bible says, "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). In portraying the situation in Asia and picturing the struggle that is taking place, we see that there is a battle between the power of God and the power of darkness which is continually at work in Asia. In the midst of the turmoil great changes are taking place, a breaking away from the old methods and the old way of life, and a looking for new foundations of life as free nations. In such a period of transition, we find many difficulties and problems. All want to build a new nation based on nationalism and democracy. In many cases this has not yet been achieved, and the influence and ideology of communism is beginning to gnaw at the life of the nations of Asia. Such nations have rejected the old foundations of life, but have not yet been able to replace them with foundations that have a stable nationalistic character. The replacing of the old political system by the new is evident everywhere, but on the other hand, the matter of social changes affecting the life of the people of Africa and Asia is still dragging behind. Thus, it is not possible to reconcile the joy and pride of being a free nation and the physical hardships involved in being such a nation that has not yet found stability. There arises naturally in the heart of the people of Asia a desire for prosperity and happiness like that which other nations enjoy. But often the wrong methods are employed to achieve this. They think that, with more political power, the life of the people will automatically improve. However, in actual fact, the opposite happens; as their life, thinking and working becomes politically oriented, the discipline of work is lost, resulting in a reduction of output and a fall in the economy.

It is in such a situation that Satan can successfully introduce the high sounding slogans and promises of Communism. The people of Asia are at the crossroads; on the one hand they are proud and full of joy at being free and on the other continuing to live in suffering and uncertainty. It is here that the struggle between the powers of darkness and the power of our Lord Jesus Christ is evident. In the midst of it all comes an enticing voice which says that the communist way of life is best. (This would have no force in a country which has a stable economy like Japan). The communist system is not only a threat to nationalism in Asia but also the biggest hindrance and obstacle to the Gospel there. We cannot re-examine all the

reasons for this, but we must admit that the Communists have succeeded in suppressing the Gospel in China, North Vietnam and North Korea. Speaking in general terms, it would seem that God's churches are experiencing what Moses experienced when he had to wander around in the desert for forty years because of compromise and was not able to enter Canaan even when the gate to that land was opened. In my opinion, the nineteenth century and earlier periods presented an open door for preaching the Gospel to China, but God's churches had compromised with the world and lost the spirit of evangelism. It may also be true to say that while the door of opportunity was open, it was not always the true Gospel message that was preached, but rather the traditions of the church. One Chinese Christian once unburdened his heart to a minister from the West. He said, "They taught us that the church was a building consisting of four walls and we were very happy to live in it. But one day the church building was shut up and we came to the conclusion that that was the end of the church." It would seem that a majority of the ministers from the West did not teach that the Church symbolized the Body of Christ and that, where two or three are gathered together "in His Name," there was He in the midst. Dr. Verkuyl in his book entitled, "The Gospel and Communism in Asia and Africa," has mentioned in Article IV chapter 14 several of the faults and failures of the Western missions in China. He said, among other things, that what has happened in China is God's judgement on the faults and failures of the Western missions. The close ties between the missions and Western Imperialism had caused far more suspicion in the eyes of the Chinese people than had been realized by the missions.* The great difference between the standard of living of the foreigners and of the Chinese in the Church circle had caused much resentment. Victor Hayward primarily stresses that the fault of the Western missions in organizing the churches is that they were founded after the pattern of their home churches with all their denominational differences, and failure to support any movement of cooperation between the Chinese churches. However, what has happened in China should remind and teach us not to make the same mistakes in other countries of Asia in this century. The situation of our brethren in China brings a challenge and responsibility to us as the Church of God and as fellow Christians from neighboring countries. We cannot tell with any certainty whether the church in China is still living but from various indications received from church leaders before the country was completely closed, we can hope that the Church of the Living God still lives in China to this day.

What about Asia's future? After having roughly covered the background, we arrive at the conclusion that the churches of Asia face two great challenges. First, there is the challenge of Communism that continually undermines and threatens the life of the churches. Secondly, there is the challenge and pressure from the other religions of Asia.

Confronted by these great challenges, the Church of God and Christians throughout Asia should shoulder the primary responsibilities for the proclamation of the Gospel of Christ. As is true in the national life of the nations of Asia, so also the churches and Christians of Asia cannot continue to lean on foreign help from missions and missionaries from abroad. There are those who feel that the churches of Asia cannot yet stand on their own feet because of lack of financial resources, let alone to be responsible for the outreach of the Gospel in their own lands. Such an attitude shows little understanding of the meaning of faith, for God's ability to do great things in the evangelization of Asia is not dependent upon the ability of Asian Christians. Of course the fulfilling of the responsibility to evangelize does not only depend upon an understanding of such a responsibility, but also upon an experience of the depth of the Gospel and a surrendering of oneself for the cause of the Gospel of Jesus Christ. Moreover it can only be active and vital if one is motivated by a loving concern for the lost. It is impossible for such a concern to be stirred up or organized in the way that the world would endeavor to do.

When a person has truly received the revelation of the Gospel in his life and experienced salvation through the Lord Jesus Christ, which is perfect, he feels he has to tell someone about it; he feels the responsibility to witness the Gospel of Christ to others. The faith of a true Christian must be a "witnessing faith." Often when this responsibility is not accepted it is because there is a compromising attitude in the heart of the Christian towards the world and a lack of understanding of the demands and requirements of the Gospel message. The Gospel makes it clear that Jesus is the final and full revelation of God to mankind and it is only in Him and through His name that man can be saved. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Jesus saith unto him, I am the way, the truth,

* It is interesting to notice that the great Nestorian Church of the Tang Dynasty had fallen for the same reason, over a thousand years before. It too, was felt to be a 'foreign' church (coming, as it did from Persia and Syria) and it relied on the protection and favour of the Imperial House, although this house was Chinese.

and the life; no man cometh unto the Father but by me" (Jn. 14:6).

The Gospel states that all mankind has sinned and come short of God's glory and all have gone astray without exception (Rom. 3:23; Isa. 53:6). Neither the demands of the Gospel nor its teaching can be compromised. If the churches and the people of God really understand the demands of the Gospel and its teaching, why do they remain silent and allow the world to go to destruction without Christ? God demands that we become witnesses to the world around us. In the third chapter of Ezekiel, God says that He will require the blood of the wicked at the hand of the house of Israel if they fail to warn the wicked. We cannot see too clearly into the future of Asia in other spheres such as in the social life, economics and politics of the nations, as has been portrayed by Gunnar Myrdal in his book, "Asian Drama." However, in the dim uncertainty, there is still hope, as has been emphasized by Paul Sithi-Amnuai in his analysis of this book in "Life" magazine, May 13th, 1968 issue. In any case the future of the whole world will be greatly influenced by Africa and Asia. This means, for example, that if the peoples of Asia are not raised up from their low standards of social life and economy, then they will fall into the Communist's trap, and lose their basis of nationalism and democratic way of life. It will also mean that areas in which the Gospel can now be preached will be restricted, if not completely closed. However we can praise God that such a possibility can be averted in God's own way and through the operation of the Holy Spirit who is silently working in Asia.

We should consider the background of the religious life of the nations of Asia and the various pressures on the expansion of the Gospel of Jesus Christ. We find that six main streams of religion meet in Asia. They are Hinduism, Buddhism, Shintoism, Confucianism, Islam, and Christianity. They all meet together in Asia and compete with and influence each other. We can divide the countries of Asia into three groups: 1) The countries in which the process of the growth of one of the religions into a state religion was completed before Christianity came; 2) The countries in which the process of the growth of one of the religions into a state religion was still taking place and incomplete when Christianity came; 3) The countries in which the growth of other religions and Christianity took place at the same time.

In the first group we find countries like China, Burma, Vietnam, Thailand and Japan. They already had their own religion which could be called a national or state religion before Christianity came. They had erected a wall around themselves in an attempt to insulate themselves from the influence of other religions from outside. Even where there was no actual government regulation that prohibited the entry of Christianity, yet through their culture and social structure such countries rejected Christianity, or at least would have nothing to do with it. This was the greatest obstacle that frustrated the efforts of the saints who had surrendered everything they possessed for the Gospel of Jesus Christ and for the countries to which they were called those decades ago. The results that such men saw for their labors were far less than other Christian workers saw in countries whose background was heathen or animistic. Although there has been a growth in Christianity in these countries, Christians are still in a minority there but in recent days they have experienced real advances. In the second group we find countries like Pakistan and Malaysia. The process by which Pakistan, or Malaysia for that matter, became Islamic was almost complete when Christianity came. In several places in these countries there are still one or two open doors for the Gospel, but Christianity is almost universally viewed as a religion for foreigners, particularly Westerners. The day will come when Islam becomes the national religion of these countries and then automatically the areas in which the Gospel of the Lord Jesus Christ can go forward will be further restricted. Although this is the case, we can praise God for what the Holy Spirit is doing in these countries in recent days. Dr. Abdul-Haqq in his article, "Breakthrough in Asia," has given us the correct perspective and the thrilling hope that we shall see a great evangelistic expansion and outreach in the coming days. He wrote, among other things, about the countries that are introducing restrictive legislation which is unfortunately resulting in many foreign missionaries having to leave their places of service. The thing that caught my attention is that such men are in the middle of giving a witness that will make it possible for God's army of witnesses to stand on their own feet and take the Gospel torch to their own people. He writes: "According to the most recent census in India, the Christians have gained more than any of the other religious groups in that country. Some people think that if all the missionaries leave, Christianity will become stagnant. However, I know for sure that these people are going to be dis-

appointed. The forces of the Kingdom of God have gained so much momentum that nothing of human contrivance can thwart them. I envisage within my lifetime that the number of Christians may reach ten to fifteen percent of the population." From this excerpt, and from what Dr. Abdul-Haqq wrote further, we see evidences that God is at work in the countries of South East Asia, especially at the present time.

In the third group of countries we include lands like Indonesia and the Philippines. Let us take Indonesia as an example. In actual fact the Islamic, Buddhist, Hindu and Christian religions have grown up simultaneously not always together in the same place at the same time as these religions first came to different areas of Indonesia. Let us examine the relationship between these religions. In this matter there are two very important things that should be noted: a) There was not one indigenous culture or way of life that influenced the whole of the Indonesian Archipelago. We can only say that there was a cultural and social structure which was in the process of development and was enriching some of the peoples of Indonesia. b) There is not a single religion at this present time that could be called the indigenous religion of Indonesia. From an objective point of view, we must admit that four main streams of religion meet in Indonesia. They are the Islamic, Buddhist, Hindu and Christian religions. Not one of these four religions can truly claim to have completed their process of growth in Indonesia. It is generally agreed that chronologically it was Hinduism that first exerted its influence in Indonesia, then Buddhism, followed by Islam, and finally Christianity. Although Islam is the largest religion, yet it has not completely assimilated the Indonesian people. It has succeeded in converting a proportion of the people and some of the tribes, particularly in Western and Northern Indonesia. While the process of Islamic expansion is undoubtedly taking place, there are several specific areas where the Gospel is going ahead in Indonesia. Other areas predominantly Hindu or Buddhist are endeavoring to hold their own, for example, Middle Java. Thus the four religions, although disproportionate in their number of followers, hold an equally strong position in the life of Indonesia. This is why the "Pantjasila" (the five basic principles) came into being, having for its first principle a belief in one God. The "Pantjasila" is not something that was made up, but rather something that had its roots in the social structure, culture and religions that had existed for many years in Indonesia. It may be considered that the "Pantjasila" has given to the various religious groups the right to co-exist in Indonesia. There is not a single religion that has the right or dares to say, "Our national religion is Islam, or Hinduism or Buddhism or even Christianity." Rather they must say, "In our country there are various religions that have lived side by side in tolerance for many years up to the present time." The "Pantjasila" not only has the effect of uniting the religious life of Indonesia, but also is itself the basis of the religious life of the nation which over the years has contributed to the growth and maturity of the country.

In examining the social and cultural background of the churches of Indonesia we need to look into the history of evangelism in Indonesia. We must bear in mind that the attribution of the coming of the Gospel to Indonesia to the efforts of the Colonialists are quite incorrect, and do not have any historical support. In his book about our "calling" in Indonesia at the present time, Dr. Sidjabat says that the history of evangelism in Indonesia did not start with the coming of the Portuguese at the beginning of the sixteenth century, but began at the "paterostik" period, before the Islamic religion came to Indonesia. According to his research Christianity first made its appearance around the years 671 to 679 when Persian Christians called in at Indonesia. In his book Dr. Sidjabat originally wrote that "in all probability" this took place. Before the general meeting of the Indonesian Council of Churches in Makasar in 1967, he said that it was no longer just a "probability," but a theory that had been carefully examined. He goes on to say that Christians visited Indonesia from South India during the period of the rise of the Sriwidjaja kingdom but that their coming did not result in the establishment of living church groups or congregations. From the preceding paragraphs, we conclude that the growth of Christianity took place concurrently with the growth of the other religions and resulted in rivalry which was healthy for the growth of Indonesia as a nation.

What is our response to Asia's future? God is reaching out for the churches and Christians of Asia in order to build them up for the task of serving the Gospel of our Lord Jesus Christ. God is performing great miracles in Asia through the outpouring of His Holy Spirit in these latter days in an unusual way. This movement of the Gospel in Asia is like the act of completing a circle, when Asia is being included in the Holy Spirit's plan for reaching the world. This is evident from the

great miracles that God is doing in several of the countries of Asia at the present time. In the completion of His saving plan for the world God has returned to working through His existing church in these last days. He has raised up and anointed here and there His apostles who are travelling around with His message. There are three ways in which He is working in these days; they are as follows: 1) The Holy Spirit has been poured out upon His Church and Christians who have been lukewarm for a long time. Many have been revived and are now shouldering the responsibility of witnessing to the grace of God to their own people of Asia. There are churches that are no longer able to accommodate all the people who desire to hear the Gospel of Jesus Christ. Church buildings in certain areas are having to be pulled down and enlarged. In many places extra meetings have been arranged for special prayer in the homes of believers. The movement of the Holy Spirit among students of the high schools and universities has been most outstanding. 2) The Holy Spirit has brought into being in an amazing way evangelistic teams comprised mostly of peasant folk who had experienced an anointing of the Holy Spirit. These teams often travelled ten or even hundreds of kilometers taking the Gospel from village to village and from town to town and from island to island without feeling tired. Thousands upon thousands of people have repented and received Jesus Christ as their Savior through the ministry of these teams. Everywhere churches have been cleansed from the powers of darkness through the power of the Holy Spirit manifested through the teams. For an example, let us look at the spiritual awakening that has taken place in the Island of Timor since 1965. In one year there were formed about one hundred and fifty evangelistic teams and in that period approximately eighty thousand heathen were brought to the Lord. The statistics of the Timor Church in 1965 showed that membership stood at four hundred and fifty thousand while for the year 1967 it stood at six hundred and fifty thousand. This means that in a two year period two hundred thousand Christians were added to the church. Of course, not all of these were won by the teams, but a large majority of them were won through the sword of the Spirit and through the spiritual offensives of the teams. 3) The Holy Spirit also worked directly, meeting with people of other religions who knew not the Savior. God met with them through dreams or visions, through healings and through their hearing something about Jesus Christ. In many instances they repented and followed the Lord Jesus without counselling or help from any other person. In other cases they met with intellectuals, leading personalities in other religions, who had become followers of the Lord Jesus Christ, and were witnessing for the Lord with power. But many repented and received Jesus Christ as their personal Savior just as a result of visions, dreams and such like. For example, there was an artist who was devout and strictly followed the Islamic law as a good Muslim should. One Saturday night in a dream he saw a dagger. He pulled the dagger out of its sheath and on the end of the dagger was a cross. At that moment the Holy Spirit revealed to him the meaning of the cross of the Lord Jesus Christ and how that through the cross his sins could be forgiven. He had really hated the Christian religion, but, after the vision, he received a peace in his heart that he had never previously experienced. When he awoke in the morning he read the New Testament that he had thrown away when a friend had given to him it some time previously. As he read he saw the truth that Jesus had come and died for sinners and that whoever believed on Him received eternal life. That very day he received the peace of God and the assurance that he had been saved by the Lord Jesus. Without thinking anything about what clothes he should wear he slipped on his sandals and headed for the church. In this way the Holy Spirit worked directly bringing people to Jesus Christ. . . yet another fulfillment of the second chapter of Joel.

This promise in Joel is being fulfilled and will continue to be fulfilled especially in the completion of the evangelization of Asia and Africa. This is a thrilling prospect and inspires us with hope for the evangelization of Asia at the present time and in the days to come. In this respect, I am in complete agreement with what Dr. Abdul-Haqq has written. He says, "One feels sorry to have to say it, but it is true that the old, traditional missionary methods for the propagation of the Kingdom of God in India and Southeast Asia are being replaced, and need to be replaced, by new ways. The older missionaries, many of them, were magnificent. No one can measure the contributions of godly men of the past like Schwartz, Carey, Duff and Judson. Speaking of recent conditions in my own country, however, I would say that perhaps for every good missionary there have been two others who have failed to feel the pulse of India. They have not had the proper preparation. Into this vacuum God is summoning the Asian Christians. He is the one upon whom falls the chief responsibility for the propagation of the Gospel. But unfortunately many Asian Christians suffer from a terrible inferiority feeling when they face the

challenge of evangelizing their countries. They somehow still seem to lack confidence that they can stand on their own under God. They tend to be apologetic in the face of the pressures of the renascent majority religions. Today God is calling for Asian Christians who will become evangelists to all of Asia, who will seek to capture the attention of whole cities in Southeast Asia, rather than staying within mission compounds and the Christian community. There are a number of Asian evangelists now conducting large campaigns in different countries, using mass evangelistic methods. These men are serving the Lord well, holding city-wide meetings; but, much more needs to be done. I do not think that to hold a city-wide Crusade in Asia requires an education in the West. What is really required is an education in the religions and the cultures of our countries." From this extract we find the truth that the peoples of Asia are fitted to carry the responsibility of taking the Gospel to their own people. They know the background of their own nation, they know how a Muslim thinks; they know how the Buddhist and the Hindu thinks; This leaves us with the question, 'Are the Christians of Asia prepared to hear and obey God's calling and offer themselves as living sacrifices to our Lord Jesus Christ?' God is seeking for Christians who are willing to be used by the Lord and to be filled with His Holy Spirit to take on in faith the responsibility of evangelizing Asia and the world. Each one of us must give our answer here and now, and in the days to come, to this challenge.

Singapore 1968: Its Wider Circle

"The attempt to conquer Asia for Christ has definitely failed," wrote historian and publicist K. M. Panikkar. His assessment was faulty. Sadly enough, in his case the wish was father to the thought. Christian candor, nevertheless, must face up to it: Panikkar had some damaging evidence to support his position. The signs of health and growth in the Christian Church of Asia are far from what they ought to be.

This concern — and others related to it — will find expression in the Asia-South Pacific Congress on Evangelism soon to be held in Singapore. Here, where continental Asia pierces southward almost to the equator, some 800 Christian leaders from 24 countries will assemble November 5 to 13.

Purposes

The announced purposes and themes of the Congress are valid and vital. There are eight of them in all. For example:

- ... to take Berlin formulations and implement them on the Asian scene,
- ... to reduce current confusing definitions of evangelism to greater biblical and practical clarity,
- ... to consider candidly some of the innovative methods that God may honor in meeting and overcoming "obstacles inherent in the diverse cultures of Asia,"
- ... to indicate how the Christian message is related to the new and explosive social situations now facing the countries of Asia,
- ... to challenge the churches and all Christian organizations to "a bold cooperative program of evangelism and missionary outreach."

These are sound objectives. Their measurable attainment would be a boon more valuable than the gold at Fort Knox.

With aims so laudable, are fears permissible? Yes — some:

Fears

One is the fear of *inadequate communication*. Evangelicals, in assembly, see and sense a pleasing emotional aura far more readily than they see and sense the intellectual, theological, and cultural impediments to effective communication. One large conclave of Christians produced scores of manuscripts and millions of words, written and spoken. But the verdict of a friendly critic was: "sounded fine . . . communicated little." Singapore will not be exempt from that danger.

Another thing to be feared is what we might call *absentee apathy*. "I wasn't invited; why should I be concerned?" That is putting it much too bluntly, I know. Tone it down as much as you wish. A residue of reality survives. Members of the missionary community in Asia may be tempted at this point. Relatively few missionaries will participate in the Congress. It is the Asians themselves who are being drawn in for this important consultation.

After all, most missionaries have in recent years begun to learn that their role — unlike that of the past — is to *serve*, not *rule*. Even though they believe this reversal of roles is due to be modified into something like *partnership*, they will want, in the present circumstances, to see the nationals have a well deserved day in court.

Yet it would be a grave blunder if this willingness did not go far beyond a kind of patronizing tolerance. We of the missionary community must try to visualize our involvement in the *consequences* of the Congress. Here a selfless sharing in the follow-up will be vastly helpful. Detached neutralism will be vastly harmful.

Hopes

If these be fears worth noting, what should be said of our *hopes*? For it is only when hopes die that fears destroy.

We hope for *boldness*. Let Singapore participants grasp the nettle. Let them seize upon live, even if difficult, issues. Then let an informed, sensitive missionary community throughout the whole Asia-South Pacific theater of operations enter into that boldness and make creative use of it to the glory of God. For example, while we make *bogies* out of church union enthusiasts are we not giving to the nationals the impression that we are making *idols* out of our organizational divisions? In the light and wake of Singapore will it continue to be true that, as Dr. Arthur Glasser has put it, "the missionary enterprise as currently administered is an extremely inefficient operation involving incredible wastage of time, personnel, and resources"?

Obviously some societies are less deserving of this stricture than others. Nothing, however, should make us insensitive to the overall situation that is here deplored.

After Singapore the question will press upon us more urgently than ever: In what ways can we of the Western mission societies perceptively and profitably *decrease* while the churches of our Lord's planting in the East *increase*?

We hope for *brotherliness*. It is a worthy word. Yet it needs to be drained of its oily, oozy sentimentalism. A brotherly attitude toward those who agree with us is not an index of grace. It is brotherliness demonstrated in disagreement that vibrates the harpstrings of the angels. To put a half-truth for the whole, to cut down an opponent by making a sharp phrase substitute for a firm fact, to compel a quotation to carry a cargo of guilt of which it would be relieved if seen in context, to bend a whole organization around a single accusatory adjective — these are not the seals and signs of the brotherly heart. To fight for truth with fraternal fairness is as rare as it is Christian.

We hope for *brokenness*. "But this is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word" (Isa. 66:2). As of old, God hates the "proud look." As of old, He exalts "the humble" and puts down "the mighty." Diversity He loves; division and schism He loathes. Sheep-tending He commands and commends; sheep-stealing He condemns. Serenity is both His gift and His joy; passivity and laziness draw down His rebuke.

Somewhere at Singapore, and beyond Singapore as well, an altar must be found where the tears of our brokenness can be wiped away by the merciful hand of His forgiveness. And a fresh start made!

PSR

THEOLOGICAL DILUTIONS WHICH HINDER EVANGELISM

Dr. Jong Sung Rhee, Korea
(Outline)

- I. WHY IS EVANGELISM A CONTEMPORARY PROBLEM?
- II. TWO REPRESENTATIVE TYPES OF WORLD-VIEW
 - A. Theocentric
 - B. Anthropocentric
 - C. Inadequacies of Anthropocentric View
- III. HINDRANCES TO EVANGELISM
 - A. Humanism
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THEOLOGICAL DILUTIONS WHICH HINDER EVANGELISM

Jong Sung Rhee

I. WHY IS EVANGELISM A CONTEMPORARY PROBLEM?

As modern society becomes more diversified into specific communities, modern life is also becoming more diversified and self-enclosed. As modern life becomes more closed and self-centered, less dialogue develops among neighbours and community members, even within the family. The result is loss and confusion. Human life by its nature is a community life, as a Chinese character well illustrates: Two sticks leaning together (人) means man. The first unit of society is the family, husband and wife. Family constitutes society. Human life, whether in society or in family, is by its very nature a life of togetherness. However, modern life more and more denies this truth by secluding men into their own solitude. This is the reason why the problem of dialogue is so important in contemporary social life. Men must find a way of liberation from fear, frustration, despair, antagonism and hostility, but they are either ill-informed or ignorant how to be freed from these burdens of our modern society. As a result there is more mental disease, suicide, brutality, killings, divorce, and wars than in any previous centuries. Modern man must be liberated and saved from such terrible diseases. But how?

Evangelism means "to evangelize by presenting Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Savior and serve Him as their King in the fellowship of His Church". In short as Billy Graham rightly puts it, "Evangelism means to bear witness, with the soul aflame". It aims at persuading men and women who are in despair and lost that there is only one way of salvation for them, which is Jesus Christ. Not by trusting modern technology, nor by money, nor by humanism can they be saved, but only through Jesus Christ, as the Word of God tells us, "whoever believes in him should not perish but have eternal life." Evangelism is a sort of propaganda, in the best sense of that word, not to earn popularity nor to earn money but to win more souls into fellowship with God.

Why then is evangelism a contemporary problem? For two reasons it is a burning issue in the church today. First, there is a cleavage between the gospel of the church and the modern mind which makes it difficult for Christians to learn how to communicate the Word of God to modern men. Second, there is a tendency in the church today not to tell the Truth, not to bear witness with the soul aflame. This means that our church today has forgotten the mission by which the church stands or falls. There is no excuse for the church not to do evangelistic work. There is a warning story which was told by Dr. Sam Moffett to the participants of the Berlin Congress as to why the Nestorian church under Islamic rule was not able to grow and finally died out. The Nestorian church was forbidden to propagate the Christian faith. Faced with a choice between survival and witness, the church chose

survival. It turned in upon itself. It ceased to evangelize. As the inevitable result it survived, but what survived was no longer a whole church. It was a sick, ingrown community.

For these two reasons evangelism is a contemporary issue that every church must face, and a challenge that it must accept if it is to be Christ's church. However, the real problem for evangelism as I see it is not on the outside of the church but inside the church. The Christian church throughout the centuries was able to resist and indeed survived as strong as ever under heavy persecution by witnessing to the gospel of Jesus Christ. Pastors, ministers and theologians during those centuries had the firm conviction that Christ was the only way, the truth and the life, whereas many contemporary ministers and theologians have lost their conviction of the truth of the gospel. Naturally there is a general trend to give more authority to secular learning and to limit the application of Christian teaching to spiritual problems only. As a result, theologians do not hesitate to compromise with secular learning even at the cost of some fundamental doctrines of the church for which the church has fought and shed its blood. In other words, theological dilutions have become a critical hindrance to evangelism in this crucial era. What, then, are these dilutions?

II. TWO REPRESENTATIVE TYPES OF WORLD-VIEW

A world-view is a systematic philosophy, an analytical insight into the movement and plan of the entire universe. Everybody has his own world-view, whether it is a scientific one or a superstitious one, whether it is a religious or a secular one. Man builds his philosophy of life upon his own world-view. Thus the relationship between philosophy of life and world-view is like a relationship between fish and water. One without the other is dead.

There are two representative types of world-view, the theocentric world-view and the anthropocentric. What are their fundamental characteristics and difference?

A. The Theocentric World-view

This world-view is based upon the belief that the omnipotent God created the universe and man. There is nothing in existence which was not created by God. He also created time with the creation of the universe. God is the Creator, and man and all things are creatures which must depend upon their Creator God. Their very being itself, and their destiny, is determined by God. By His providence all things come to pass. The entire universe is the dominion of God the Father Almighty. Therefore human existence entirely depends upon God's power and mercy, without which no one can understand himself as a man, nor whither he is heading, or for what purpose he is living. He is completely determined, directed toward, and guided by God the Creator. He believes, therefore, that he can live only as long as he is in relationship with God. This is theocentric world-view.

B. The Anthropocentric World-view

But on the contrary, there are many people who believe that man's existence is a product of natural law. There is no other cause of his existence beside the natural cause which is given by their parents. So he believes that his life is his own by right. No one should claim that he has any right to interfere with another man's life. Even God has no right either to punish, to choose the good or the bad, and determine his own fate. God, if there is any god, is for man's sake. As long as the concept of God is meaningful and beneficial for man, it is helpful to believe that there is a god.

A theological student who had recently returned from the United States told me that he received a curious answer from an IBM machine on the existence of God. When the so-called "Death of God theology" was quite popular among American intelligentsia, he put a question into the IBM machine asking whether there is a God and the answer was that "since it is helpful to believe that there is a god, so believe that there is a god." This is utilitarian world-view based upon a completely different world-view from that of the Christian. Here man is the center of all interest, not God. This is the anthropocentric world-view.

C. What is Wrong with the Modern Anthropocentric World-view?

Let me make several points in answer. First, the modern anthropocentric world-view inverted the order of natural truth that God is Creator and man is His creature. We Christians cannot concede even an inch on this matter, because we firmly believe that there is no other God than the Creator God, as He Himself spoke to the people of Israel: "You shall have no other gods before me. You shall not

make yourself a graven image.” The anthropocentric world-view makes man himself his own god.

Second, it gives false knowledge of the nature of man himself, when it says that man is a *microcosmos*. On this I will say more later. Third, it misunderstands man’s ability and disregards the limit of his capacity. Free will, which was given by God to be used rightly to obey and worship God, has instead been taken by modern man as a banner of triumph over against the power and authority of God. Fourth, since the modern anthropocentric world-view starts from man himself, any truths, religious or secular, scientific or philosophical, are of equal value, and there is no absolute truth which every man must accept. Truth can be found in every religion, Buddhism, Hinduism, Islam, Shintoism, Confucianism, and even in superstitious belief, if it emphasizes human value. Fifth, the anthropocentric world-view believes that human history is an on-going process, becoming better and better and finally arriving at a Utopia, or “the Secular City,” which replaces the Kingdom of God. Sixth and finally, the anthropocentric world-view inevitably produces modern humanism, which stresses that this is the age of the religionlessness of man who has come of age. God is therefore eliminated: His throne belongs to Man.

This is what the anthropocentric world-view has contributed to modern society. We are living in a religionless society where Christianity is most unpopular, God has been pushed away to the farthest corners of the earth.

This is the basic foundation of the theological dilutions which hinder evangelism in our time.

III. PRODUCTS OF THE ANTHROPOCENTRIC WORLD-VIEW WHICH HINDER EVANGELISM

A. Humanism

The origin of humanism is not to be sought in one source. Almost all human communities have some sort of humanistic ideas. However, the representative root of humanism is found in Greco-Roman culture. Humanism (*humanitas* in Latin, *philanthropia* in Greek) originally meant love of man, charity, universal goodwill, and humanitarianism. In its first stage it meant the worth of an act as solely on the basis of personal feelings, inclinations and intuitions. But in its later stage the concept has developed into a wider meaning, that is, it included universal and cosmopolitan love of man as it is found in the Stoic philosophy. In the fifteenth and sixteenth centuries a group of humanists with such familiar names as Reuchlin (1455-1522), Erasmus (1467-1536), Melancthon (1497-1565), Cusanus (1401-1464) and Bruno (1548-1600) in varying degrees appealed to a naturalistic philosophy of feeling against Roman Catholicism. According to them man is a *microcosmos*, whereas the universe is *macrocosmos*. They emphasized man as a self-determined and autonomous being. This concept of man, of course, was in opposition to the Reformers’ doctrine of man. To this humanistic understanding of man as a *microcosmos* Marxism and Pragmatism added another emphasis, that is, that man is by nature a *homo faber*, a man of technique.

What are the results of the humanism which I have just described?

1. It misrepresents the nature of man as a creature. If man is understood only as a *microcosmos*, a *homo faber*, – if the worth of an act is judged solely on the basis of individual feeling, he must be a creator of himself. This is utterly contradictory to theological anthropology, or theocentric anthropology. The sense of adoration of God disappears. Man becomes his own self-contained universe: a *microcosmos*.

2. It minimizes the importance of trusting Jesus Christ as Savior. Not Jesus Christ, but science and humanism will solve all the complicated problems which man has to face today. Jesus Christ may be a good teacher and philanthropist, and God is a good working hypothesis for the betterment of human life, but he is not the savior of mankind. Humanism thus denies the absolute necessity of faith in Jesus Christ as Savior.

3. It overestimates man’s ability. If man as a *homo sapiens* (a wise man) can remake himself for the better by himself, as Sartre says, there is no need to trust God’s mercy or grace, nor to have faith in God’s providence.

4. Modern humanism, which is built on the anthropological theory that man can rule himself, comes to believe that the world will survive without God’s interference, like Nietzsche who cried that God is dead, and Heidegger who emphasized *Entschlossenheit* (determination).

Where there is no faith in God, there is no sense of evangelism. Humanism which destroys such faith is the strongest hindrance to evangelism in modern human society.

B. Liberalism

Theological Liberalism is a methodological position which is not content with following Christian church tradition, but rather insists that every theological doctrine must be reexamined with the scientific method. Its general basis is:

1. Kantian epistemology (i.e. our knowledge is limited to the knowledge of phenomena, but does not extend to Reality itself;
2. a critical approach to Scripture;
3. a study of comparative religions, and
4. a loosely knit system of ethical postulates derived from the words of Jesus (for instance, "the brotherhood of man and the fatherhood of God" became the catchword of modern liberalism).

Accepting two important hypotheses, namely, scientism and historicism, liberals believe that only those Christian doctrines and teachings are trustworthy which are in accordance with scientific standards and historically proven. This makes Christianity only relative. The surrender to science reduces Christianity to an ephemeral, normless, this-worldly, tentative religion. "In its abortive zeal to harmonize Christianity and the empirical sciences, it has given the conciliatory olive-branch to the latter" (Carnell). Modern liberals are losing their confidence in the Biblical records as historically true and philosophically meaningful, and are becoming suspicious about the historicity of Jesus. They do not fully accept Biblical authority. "The writings in the Bible are the writings of men," says one liberal writer, "conditioned and limited by their times and their individual peculiarities, though also rising frequently to great heights of expression under the illumination of God's self-disclosing presence. The reader who would hear the true word of God in the reading of the Bible must be prepared to discriminate between the word of God and the words of men." (DeWolf: *The Case for Theology in Liberal Perspective*, p. 48). He continues, "...the common traditional supposition that those who do evil or who reject faith in Christ are to be consigned after this to an inescapable and never-ending punishment is offensive to all intelligent moral understanding and especially outrages disciplined Christian sensibilities." (ibid. p. 175). This is the position of liberals, ancient and modern, who deny the full trustworthiness of the Biblical records and their efficacy for the knowledge of human salvation.

If we adopt the liberal principle of the relativity of Christian truth and life, we utterly lose the sense of evangelism, because there is then no necessity to believe in Christ. If man needs only to trust his own intelligent moral understanding and to rely on a self-disciplined Christian sensibility, where is the urgent necessity for evangelism? It is not found among liberals.

C. Syncretism

According to *A Handbook of Theological Terms*, syncretism is defined as "the attempt to combine teachings and doctrines from different and apparently divergent traditions; for example, from Roman Catholicism and Protestantism, or from Christianity and, say Buddhism." Is it really possible to compromise thus with other religious and philosophical doctrines? Part of the success of the evangelistic effort of the early church was its uncompromising stand against the main stream of Judaism and other dominant philosophical systems. Paul faced his contemporaries, the Stoics and Epicureans with the message of the living God. He did not compromise with their metaphysical philosophizings about the idea of God.

It is often said that since we are living in an age of religious pluralism, we must have dialogue with other religions. Under the stimulus of new and exciting discoveries in the comparative study of religions, many similarities were undoubtedly discovered between Christianity and other forms of religion. It is important to call attention to these similarities. But to stress only the similarities between Christianity and the non-Christian faiths, and to minimize and explain away inconvenient differences, is dangerous and misleading. We must not forget that there is a qualitative difference between Christianity and other religions. As Canon Richardson points out, "the differences between Christian faith and the non-Christian religions are of such a kind that they cannot be regarded as varying aspects of one universal many-sided truth; they are so great as to amount to contradictions. How would the Christian doctrines of God or of man be thought to be a 'fulfilment' of the Hindu view

that personality is essentially negative or evil, or of the Mohammedan view of God which results in a disastrous fatalism or in the concept of Holy War? The resemblances between Christianity and the other religions are often superficial and are easily exaggerated." We must have confidence that Christianity alone is the religion of salvation for all mankind. There is no other God beside God the Almighty, the God of the Bible.

Modern Christianity, particularly in the West, seem to have a sort of guilt-consciousness in regard to other religions because Christianity under colonialism joined the white exploiters in conquering other countries and suppressing other religions. We may fully understand their psychological awkwardness toward other religions, but this is more than a psychological problem. We cannot and must not equate Christian truth with other religious teachings. If our guilt-conscious Western friends cannot stand firm against the danger of religious syncretism which is infiltrating Christian minds so rapidly in recent years, we Christians from non-Christian countries, that is, non-white Christians, should take over the battle.

How does syncretism affect the zeal of evangelism? If a religious syncretism is the ruling principle in the church today, the inevitable results will be: (1) no one will dedicate his life to the Christian cause, because the Christian gospel would be simply one of many teachings for human development; (2) there will be no missionary enterprise, because it is nonsense to propagate the Christian message to non-Christians who are already adequately religious. If Christ is not their only Savior, leave them with their other saviors.

But the God of the Bible remains "a jealous God." He is still alive and will not consent to be represented by false images and conceptions. There is a true sense in which to use Professor Kraemer's phrase, Christ is "the crisis of all religions." He is the Judge as well as the fulfilment of every non-Christian religious idea or symbol. So we must proclaim that the God of Christianity as the only God and the Creator of the universe. We must not confuse this God with other gods. Syncretism inevitably undercuts the strong sense of vocation for evangelism.

D. Universalism

Universalism or *Apokatastasis* is a Greek word referring to the final and complete salvation of all beings. It suggests universal redemption.

One of the most difficult questions that theologians have to deal with and to solve is whether or not the entire human race can be eventually saved. Many theologians argue from biblical texts, but Scripture itself contains no unitary teachings. There are three classes of texts which seem to support universalism. One group predicts the salvation of all men (Acts 3:21; Jn. 12:32; Rom. 5:18); a second group declares God's intention to save all (I Tim. 2:4; II Pet. 3:9), and a third group shows that because of the Cross all men are already objectively reconciled to God, and in due course will therefore enjoy full salvation (II Cor. 5:19; Tit. 2:11; Col. 1:20; Heb. 2:9; I Jn. 2:2). But there are other passages which undoubtedly and undeniably declare that at the final judgement all men come to be judged by God and he declares some of them to be saved and some of them to be condemned (compare Jn. 12:32 with 5:29; Acts 3:21 with verse 23; Rom. 5:18 with 2:5-13).

According to James I. Packer, the warden of Latimer House in Oxford, there is a threefold speculation in modern universalism. First, there is a speculative hermeneutic attempt to formulate a system which at many points goes beyond the thoughts expressed by the apostolic writers to something supposedly "higher," something more moral and more spiritual. Second, there is speculation about God's purpose, based on the argument that the "necessity of his nature" as sovereign love obliges him to save all. Third, there is speculation about the means whereby God's purpose of universal salvation will be fulfilled. It guarantees to unbelievers a chance to be saved in hell where they can meet Christ again who will strive with them till their hearts are changed. Thus universalism is one of a group of "second-chance" theories.

It is not difficult to find the key-thought of universalism. It is this: that sovereign grace will not have triumphed fully or finally until every member of our hell-deserving race is safe in glory. "Universalists are convinced that no position other than their own can do justice to the graciousness of God."

How does universalism affect evangelism? A universalist who believes that even without the propagation of the gospel the last member of mankind will be saved will not lack interest in evangelism. However, his evangelism differs radically in its purpose and content from our evangelism, in three points in particular: (1) He puts

more emphasis on humanitarian love for men than on bringing people to Christ, which is the real purpose of evangelism. (2) He encourages people rather to realize that they are already saved in the love of God than that they must believe on the Lord Jesus Christ to be saved: the latter is the orthodox way of evangelism. (3) There is no urgency in his evangelism. There is no necessity to challenge men to flee to the Lord Christ from the city of destruction. There is no "Woe is me if I preach not the Gospel." "Thus the call to the harvest fields is muffled, volunteers dwindle away, and the spirit of evangelism in the Great Commission is no longer one of urgency," but only one of many priorities in a long priority list.

IV. CONCLUSION

Here is my conclusion. We have two groups of opponents of evangelism. One is from the non-Christian world, and the other is in the church itself. The former is easily identified and recognized. The latter is not so easily distinguished since this group is inside the gate. They look like orthodox Christians but when they are pressed to confess their faith – whether they really believe in Jesus Christ as their Savior or in the Bible as the living Word of God – they are found wanting. Modern humanism which claims a new religion for modern man, liberalism which tears apart the teachings and fundamental doctrines of the traditional church, syncretism which endangers the absoluteness of Jesus Christ and universalism which apostalizes Christian eschatology are the contemporary theological trends which hinder our zeal of evangelism. We Christians are genuine humanists in the sense that we accept human value because God created man after His own image. But we do not worship Man. We are free to obey and worship God, free to follow the Commandments and the footsteps of Jesus Christ, but not free to do anything which is not in accordance with God's will. We are liberals and free men, as Luther said, in obeying God's word, but we are neither liberals nor free to deny God's authority and Jesus Christ as our only Savior. We honestly hope that God the Creator can be revealed in other religions, but not in the sense that He can be known apart from Jesus Christ who is the revelation of God. We earnestly hope that no one will be excluded from the Kingdom of God but this is our hope, not God's promise. According to God's word there will be a last judgement when Jesus Christ comes again to the world to judge the quick and the dead. Here is the foundation of our faith in the future fulfilment of God's promise separating those followers of Christ from those who do not obey nor follow our Lord. The task entrusted to us today is to stand for a truly Biblical evangelism.

WITNESSING IN A RESISTANT CULTURE

*Dr. M. A. Qayyum Daskawie, Pakistan
(Outline)*

- I. WHAT IS A CULTURE GROUP
- II. THE CLASH OF CULTURES
- III. THE GOSPEL IN RELATION TO THE CULTURE
- IV. THE OBSTACLES TO WITNESS
- V. THE METHODS OF WITNESS

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WITNESSING IN A RESISTANT CULTURE

M. A. Qayyum Daskawie, Pakistan

Every social group expresses its religious and philosophical convictions in what it regards as best in the arts, manners and literature. A way of living, built up over a considerable period of time, is transmitted from generation to generation. Because of the emotional, geographical and historical elements which influence the growth and development of a people, their culture develops along independent lines. Even people holding the same religious and philosophical convictions do not express their identity in exactly the same way. Strong affinities and cultural similarities will bind them together but differences in language, customs, and outlook will remain.

The Muslims of Algeria, Tunisia, India and Pakistan are not exactly alike, just as the Christians of Sweden, Greece or Spain are not like one another. The Hindus of North India differ greatly from those of the South regardless of their proximity in the same sub-continent. Moreover, although religion inspires culture, it cannot be identified with it. Religion is the power of God within a man's soul, while culture is the social expression of a people's outstanding achievements in the light of the various influences that have worked upon it. Culture varies because it depends on the innate ability, industry and milieu of a people. This is necessarily bound up with their local needs and problems and although it may have universal aspects because it is human, it is also partial and sectional for the same reason. Emphases differ from place to place according to the convictions of the most outstanding minds around whom admiring followers start a believing group. The basic problem in India was the problem of human suffering and inequality. The answer was the inexorable law of Karma and the consequent belief of transmigration of soul, based on the major premise of pantheism, or the basic unity of all life despite its differences. The Buddha was deeply impressed by the problem of pain and solved it through renunciation of desire. The experience of Moses in the desert of Sinai was the absolute holiness of God and His demand that man should be morally holy and obedient to please Him. The Islamic emphasis is on the absolute power of God and the need that man should submit to His sovereignty. The Christian emphasis on God as loving, redeeming Spirit demands that men should love God and serve Him through service of their fellow-men. These differing convictions have been propagated among men in various ways depending on the power that supported them or the mode in which they were presented. Because of the emotional attachment involved, men have resisted any new or different ideas. The clash of ideologies occurs, based upon the early training and education of the young and the force or power that is available to oppose or defend them.

The clash of cultures is due not so much to the superiority or excellence of one culture over another, because they are different in kind; unlike things are mixtures of strong and weak elements. The clash results, rather, from the will of one people to dominate and exploit others. Where the will to cooperate or serve is present people of very different cultures can, and do, live together in peace and harmony. But as soon as the will to dominate and exploit comes into play, the defensive instincts of men also come into operation. It is no longer a question of right or wrong, but of mine and thine. The individual born and brought up in one group

seldom, if ever, has a chance to choose or select anything but what his ethnic group holds to be dear. The consequences are so serious that only the most daring will feel strong enough to bear them. The myriads of martyrs bear witness to this fact with their blood. The loyalty to the group takes precedence over every other consideration and any deviation is punished violently. This seems to be true even in the most civilized communities, though the methods now employed may not be as drastic as in the past. But where the will to dominate, or the pride in one's own cultural heritage can be laid aside for even a short time, a very fruitful period of enrichment of cultures takes place. In the Indo-Pakistani sub-continent the Hindus and Muslims have lived together for almost a thousand years, and each community has learnt a great deal from the other. But when the will to dominate began to be specifically stressed, the two communities carved out a separate territory for their own cultures, and have even gone to the extent of war in their conflict of ideas. On the other hand, when the common bonds are stressed, a country with its two wings a thousand miles apart can be united into one integrated whole, despite differences of language and cultural outlook.

Where, in this milieu, does the Gospel come in? What is the point in asking a man to give heed to the Gospel message? What is the justification for preaching? The Gospel in the first place is not a culture although it has produced the finest fruits of faith in all lands where it has gone. The heart of the Gospel is that God, who is the Lord and Creator of all men, has expressed and revealed himself in a holy human life. His devotion to truth and righteousness led Jesus Christ to the Cross of Calvary. He rose from the dead on the third day, and lives to give forgiveness and grace to those who come to God through Him. The message of forgiveness and redemption is meant for all mankind and is presented to the conscience and heart of all men everywhere. This was the last command of the Risen Lord who wanted that men should turn to God and acknowledge Him as the ruler of their lives. Such turning to God gives victory and strength to those who accept Him, because of His transforming power. The acceptance of Christ puts the believers in a special community of love, and at a level of living which is called the Kingdom of God. The method of the Gospel is solely the method of love, that is, an appeal to a man's conscience without any pressure other than persuasion and the inherent appeal of the Message. That is why Christ's soldiers did not fight with swords and spears; rather the ultimate goal of the Gospel is to make plough-shares out of swords, and pruning hooks out of spears; to bring about a new world order where righteousness and peace would dwell. This makes the Gospel a continuous revolutionary movement.

The best illustration of the indispensability of the Gospel is to be found in the Macedonian vision of St. Paul. Here was Greece, with all its culture and opulence, inviting the Herald of the Gospel to cross over and come to her aid. Greece was culturally the mistress of the world. The Greeks were proud of their achievements in all the known realms of learning and knowledge of the time. She was the home-land of Philosophy. She had produced some of the finest intellects the world has ever known — Socrates, Plato, Aristotle, to name only the best known of them all. They have influenced human thought through the ages and have inspired many other systems of thought and learning. Greece was also the land of Poetry and Drama — Aeschylus, Euripides, Sophocles, Homer, to name only a few. This was the land of music and song and sculpture. Above all, Greece was the land of science and medicine: Seno, Archimedes, Aristotle, and Hippocrates, the father of medicine, all were Greeks. Here was the epitome of all that was best in the arts and letters, in science and sculpture, and yet behind all this achievement was the gnawing dissatisfaction with things as they existed, a hunger of the soul that could not feed on the best of cultures. The Greeks had tried to assuage this by importing many foreign gods, as if the pantheon they themselves had created was not sufficient. They had even erected an altar to the Unknown God, in case they had overlooked someone whom they should have included. St. Paul found Athens a hotbed of fruitless religious controversy and a very home of ennui. The Athenians were groping in the dark but were afraid of the light. The proclamation of the Gospel fell on deaf ears, and the moral decision was postponed to another day.

Man needs a savior outside of himself, because culture does not save either the individual or the nation. The finest civilizations of the past rotted away at the core. We are ruefully watching history repeat itself under our very eyes. The long dirge over the fall of Babylon continues to our own day. We find it repeated in the Apocalypse. With our destructive potential magnified manifold we are literally sitting on the edge of a volcano. Who knows when some moron will make a mistake and in his panic press the nuclear trigger to a Third World War? We are spe-

cialists in destruction, and consider the Gospel message of peace and goodwill as something for weak women and ignorant children. There is no hope for the future of mankind in the clever pronouncements of saviors armed with the sword, but there is hope in the simple and sincere teaching and life of the Prince of Peace. The desperate struggle for survival in which the world is engaged will only end when men learn the secret of cooperation and service, rather than the cut-throat competition which can result in every one's defeat and destruction. Men's hearts long for a peace which will endure, for a security which is not fragile. But they are being denied both and have been given instead the Big Brother state which demands absolute loyalty and divine honors. How cleverly they arrogate to themselves fresh powers to oppress their own people under the guise of legality! Men have looked to the mountains for help but none has come. They are sick of hypocrisy and sham. They are sick of being exploited by those who tie heavy burdens on their backs without themselves moving a little finger to help. We have a Savior who walks the Emmaus way with us, who shares our sorrows and afflictions. He invites us to lay these burdens of care and anxiety at His feet and to leave them there. This experience of the grace of God in Christ, in a man's own life, is so wonderful and marvellous a thing that we must share it with others. We are witnesses in the sense that we have seen and know the gracious dealings of God which can make others also equally free. Each generation must discover this for itself. Some one has said: God has sons but no grandsons. All men are born but the Christian is twice born — he is born of God's Spirit. The new birth gives necessarily a new world outlook and a new Weltanschauung. This is the reason why the Christian always thinks in world terms: his God loved the world and he goes to serve it himself in the same spirit, unselfishly and perseveringly. The world opposes him and refuses the values that he cherishes. But the love of God in Christ leaves him no other alternative.

The obstacles to witness may be external or internal. Externally we have the pressures of the majority community, even when they are not consciously or deliberately applied. The sheer weight of numbers, together with the material advantages that would accrue and the disabilities that would disappear, all tend to lower one's resistance and weaken one's determination to go against the national grain.

But the most serious problems are always from within. They are more difficult to recognize and more insidious because we have become used to them. We get accustomed to living with moral squalor and only shrug our shoulders and pass by on the other side. The Lord's most serious problems are always with His unprofitable servants. Like Jonah, they purchase a ticket to Tarshish when they should be going to that great city Nineveh with the divine message of forgiveness. And it displeases them exceedingly when the response is surprisingly extensive and sincere repentance follows the preaching. The lack of love among the brethren has become a standing reproach of our Church life. The scandal of our party-spirit and divisions is an obvious stumbling block to the world. True, the rest of mankind are no better, but then they do not make the wonderful claims that we do. Moreover, they are sick of the conditions in their own society and wish to escape them, and have already heard of the great claims of Christianity.

Another big hindrance is the constant demythologizing that some western scholars practise with reference to the Christian faith. This has been accompanied by the decay in morals that has come about in the wake of a permissive, affluent society. To the people in our part of the world Western nudity and drinking are far worse than what goes on nearer home. The freedom of action, thought and speech which are the hall mark of western culture are completely misunderstood and misrepresented. Any irresponsible remark that is made is held against the whole community and any word of praise is repeated again and again to prove the superiority of their own culture.

How can we witness in a resistant culture when there is so much power ranged against us?

Perhaps the best first step is for the Christian believer to recognize that he is meant to live and walk so that his very presence is recognized as witnessing to Christ. One of my very dear friends was doing YMCA work during the First World War. A British soldier came up to him one day and said, "Mr. S . . . I too am a Christian but no one in the regiment knows it". A hidden Christian of this type in the near-pagan army of a so-called Christian nation needs at least to stand up and be recognized, because of his actions and his speech, as a Christian. Peter's Galilean accent betrayed him to be a follower of Jesus Christ. But a Christian whom no one knows to be a Christian is a very poor specimen of humanity and a miserable representative of the Faith.

Another very important testimony is that of our institutions. If our schools, colleges and hospitals are just like the other institutions, or even worse, we are damaging the very cause we represent. These institutions are meant to show to those who are around us that the Christian faith is practical, livable, and ennobling in the midst of a crooked and perverse generation. The high ideals of our faith are meant to be practised here and now, and not merely in the next life. The Kingdom of God is to come here and now, on this earth, and in our hearts. But it cannot come if we are not even looking in that direction.

With the new mass media of communication it is possible to reach many whom we could not possibly contact otherwise. Some years ago I had the privilege of being associated with a weekly Christian program from Radio Ceylon. Although the program was broadcast on Tuesdays and came in the middle of the morning, it was surprising how many people heard it in the whole sub-continent.

For several years correspondence courses have been offered in different countries. It is surprising how many people have taken them for periods of three or four years' duration. With the new expansion in literacy, there is a great demand for good reading material. Good stories, novels, and plays can get new readers in large numbers. In this connection, perhaps, the most effective witness is still the Bible itself. The Word of God ever finds new hearts to conquer. Sometimes the seed lies dormant for a long time and then suddenly sprouts to life. It was such an experience which lightened my way to the Lord. After last year's Arab-Israeli war there was widespread interest in the Scriptures among our Muslim friends. The sale of Bibles showed a sudden increase.

It is surprising that our fellow-Christians have not shown more concern about some of the civic and social problems that our countrymen face. But we should remember that almost every constructive philanthropic movement has started from the "decadent, godless West" under Christian concern. These movements are all-embracing, in full keeping with the teaching and spirit of our Lord.

But when all is said and done there is no argument nor defence against a dedicated Christian life. Our Lord indicates that men will see our good works and glorify our Father in heaven. The Christian is motivated by the love of God in Christ which was revealed on the Cross. This is perhaps the most unbelievable marvel of the Gospel — that God should love sinful rebellious men and suffer at their hands so that they may find His life and happiness and become children of God and joint-heirs with Christ. This love has conquered in the past and will continue to win the hearts of men everywhere, if those who have received Christ show its power in their lives.

THE CHALLENGE OF ASIA'S YOUTH

*Mr. Chua Wee Hian, Hong Kong
(Outline)*

- I. NATURE OF THE CHALLENGE
- II. PROPAGATING A WESTERN FAITH?
- III. BALANCED PRESENTATION OF THE MESSAGE
- IV. RETAINING THE YOUTH IN THE CHURCH
- V. RETAINING THE ADULT IN THE CHURCH

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THE CHALLENGE OF ASIA'S YOUTH

Chua Wee Hian

U Thant, the Burmese Secretary General of the United Nations, made an astute observation of Asia as an "old" continent which "has grown phenomenally young."¹ Today our continent of old cultures, history and religions is inhabited by one billion Asians who are under 21 years of age. If we make a demographic comparison, this figure is greater than the combined figures of North America, Europe and the Soviet Union.

Asia's youth presents a challenge to politicians, economists, educators and parents. They have to mobilize every available resource to feed, clothe, educate and mould the destiny of their young. Asia's youth also poses a tremendous challenge to the Church of Jesus Christ. Our Sunday Schools, Youth Fellowships and Clubs are reaching only a tiny fraction of this vast sector of the world's population with the Gospel.

Now, if we are to meet this challenge of presenting the claims of our mighty Saviour and living Lord to our youth, we must first understand their hopes, fears, opinions and moods. In the past, young Asians submitted meekly to their parents and teachers. Today with increased literacy, and the influences of mass communication and scientific progress, they no longer regard their elders' word as law; they even question their authority. Time-honored traditions have crumbled during our generation. Filial piety, the treasured tenet of the Chinese, has been completely smashed by the Red Guards in China. As we get alongside our youth, we shall observe the fermenting of a spirit of bitterness and rebellion against the authorities. Many have felt let down and cheated by the older generation and they have also identified religion with the status quo, a hindrance to progress. In an illuminating editorial of the "Asia Magazine," we are told that youth

"No longer want to be enumerated, to be digits in a vast statistical problem. Their concern with the future is very personal, especially for the generation now emerging. For the young it is not the question of growth rates and per-capita income, or kilowatts of power or complex matters of foreign relations. They seek learning. They seek jobs. They seek to be freed from the feudalism of their fathers and they seek a voice in the moulding of their destiny."²

When their elders turn a deaf ear to their cry and a blind eye to their predicament, violent protests break out. We have seen this in the toppling down of the Rhee and Sukarno regimes in South Korea and Indonesia respectively. Student power groups such as KAMI and KAPI in Indonesia and the Zengakuren in Japan are household words today.

It is tragic that our societies in general and the Church in Asia in particular have not studied carefully the problems of our youth. Jose Luna Castro, the executive editor of the Manila Times lamented, "I have yet to come across a newspaper in South East Asia that makes a systematic study of youth. My point is that we have not explored this dynamic social layer."³ If Mr. Castro were to go to Japan, he would discover that two of his fellow Filipinos, Professor Fernando Basabe and Dr. Alphonso Bebreda, and a Japanese scholar, Professor Anzai Shin, had painstakingly conducted a brilliant survey on Japanese youth's attitudes towards reli-

gion. The title of this well-documented book is, **Japanese Youth Confronts Religion**, and the findings are most helpful for the understanding of Japanese University students' religious concepts.⁴ This effort was sponsored by the Sophia University of Tokyo, a Roman Catholic institution. Are we evangelicals satisfied with our "hit and miss" or "trial and error" approaches to youth evangelism?

Those of us who are engaged in winning our young people for the Lord Jesus will encounter some common misconceptions about our Faith. Many Asians think of Christianity as a Western religion and, in the context of a nationalistic climate, therefore reject it. I share the sentiments of Masayoshi Murakami, a Japanese scholar who wrote:

"Christianity is widely regarded in Japan as a Western religion. "Westernness" itself is not problematic, for Japan has already been modernized and westernized in many respects. The problem is rather the fact that Christianity persists tenaciously in resisting any adaptation to Japanese culture What it offers is not a universal gospel adaptable to Japan, but Western Christianity . . . with its institutions, theology, social and political ideas and behaviour patterns, all of which the church identifies as the Gospel itself."⁵

Take the case of an interested seeker. This young man is brought to a youth fellowship meeting. On the walls, he sees pictures of an Italian Christ and he concludes that Christ must have been a European. He sings choruses or hymns with strange Western over-tones and he hears a western missionary speak or his fellow country-man imitating the Texas drawl of a missionary. Surely, such impressions would merely support his hypothesis of Christianity being a Western faith. This means that we must communicate the unchanging Gospel in the thought-pattern and culture-forms of our own nation and must refuse to parrot Western-oriented programs or slavishly adopt Western methodologies. Positively, we should ensure that our youth programs should be led by Asian men and women of the highest spiritual caliber who are zealously seeking to make the Gospel alive and relevant to young people.

There is existing in some circles an unbalanced presentation of the Christian message. These evangelists will only speak of the privileges of being a Christian and urge instant decisions without stressing the Lordship of Jesus Christ and the cost of Christian discipleship. This gospel of "easy believism" does not produce strong Christians. The Communists offer would-be members blood and fire, and many are willing to be enlisted to proclaim "the Gospel According to Mao or Marx." As we study and as we teach the need of total commitment to Jesus Christ, I believe that we shall be able to attract the best of our youth to be followers of the Master. Asia's youth must be challenged and drawn to the greatest of all revolutionaries — Jesus Christ Himself. This will dispel the charge which Lenin levelled against Christianity when he referred to religion as the opiate of the masses. David Winter has well expressed this point in his book, "**Old Faith, Young World.**" He said, "Far from being the opiate of the masses which Lenin 18 centuries later called it, the Gospel awakened men, set them free, struck off the chains of past failures and made them one in Christ."⁶

It is obvious that the Church must re-appraise her approaches to the youth of Asia. We must begin within our own walls, and this means the preparedness to critically evaluate our youth work. There are some church elders and ministers who resist change and therefore fail to appreciate the problems which confront their youth. Their favorite slogan for the youth work is: "As it was in the beginning is now and ever shall be" If they adopt such an attitude, their world will end! The key young people will leave and sometimes form their own little congregation. We have seen this occurring in Hong Kong. It is therefore imperative that we have youth leaders who will lead the young in creative faith and adventurous living. The editor of the Japanese Evangelical Missionary Society Journal underscored this point:

"Youth will respond readily to that which appears as a genuine movement of God in their time. They are hesitant to invest themselves in organizational security or institutional perpetuation. That which appears bound by tradition or inflexible to the demands of change will be less likely to elicit a response. Youth will become excited about consulting those who are forever leading them into creative open thought."⁷

Practically, this implies that youth should be consulted on their programs; experienced youth workers should be invited to share their ideas, and the Church should mobilize the men and women in their twenties and thirties to bridge the

generation gap. Youth work will suffer if it is run exclusively by the ecclesiastical middle-aged.

Without doubt, the best people to introduce the Lord Jesus to Asian youth are Asian Christian youth. We must give priority to training our young people to share their faith in the natural context of their schools, universities or work benches. The Church has often adopted the short sighted policy of saying, "Come to us" instead of teaching "Go to them." The scriptural policy is that every Christian should be a living witness and Christ's ambassador at the place where God has put him or her. While we are on the subject of outreach, could I make a plea for closer and better co-operation between the local churches and auxiliary interdenominational agencies, such as Scripture Union, Inter Varsity Christian Fellowship, etc? We should not view one another as rivals or competitors. Together we should learn to complement one another's ministry and thereby extend our outreach to a larger number of students.

Our philosophy of youth work must also be a balanced one. Primarily, we are commissioned to "make disciples" and to lead men and women (including the youth) to maturity.⁸ A program which is designed only to keep teenagers occupied with interesting hobbies or sports is inadequate. We should not merely keep empty hands occupied; we must also fill empty hearts with the knowledge of our Lord. A program which centers exclusively on Bible studies, prayer and devotional meetings, and evangelistic meetings can be equally dangerous. Social involvement and healthy recreation must be ingredients in a balanced program.

A missionary leader once remarked to me, "Ten years ago I preached at "X" Church and "Y" Assembly in Singapore. This year when I returned to minister the Word, one thing struck me. The numbers in these two congregations were about the same - a few hundred, and so was the composition of the people. They were predominantly teenagers. What has happened to the adults?" The truth is that many evangelical churches are faced with the problem of "drop outs" or "casualties." If the church offers only religious meetings, without relating personal faith to every day life and contemporary trends, the young graduate or professional man succumbs to unknown pressures and is swept away by the tides of materialism. We need to have programs integrated to produce mature Christians. What then is the future of Asia's youth? Our political pundits forecast large scale revolts. Mrs Indira Gandhi, the Indian Prime Minister, reminds us:

"The revolt and reaction of youth against authority is a natural process, necessary to growth. But the urge to revolt can be used for a constructive or a destructive purpose."⁹

We could think of our youth and compare them to an onrushing river. Just as the strong currents and energy of a swift river could be harnessed for beneficial use, the church could also divert the potential of Asia's youth to God's purposes. We must reach them with the eternal Gospel and introduce them to "fulness of life" in Christ Jesus. In knowing Him, they will become "the salt of the earth" and "lights in the world."¹⁰

1. "The Asia Magazine" September 1967, Page 3.
2. Ibid., Page 4
3. "The Asia Magazine" July 7, 1968, Page 15.
4. JAPANESE YOUTH CONFRONTS RELIGION Fernando M. Basabe Anzai Shin, Alphonso M. Nebreda (Sophia University, Tokyo in co-operation with Charles E. Tuttle Co. Tokyo, Japan and Rutland, Vermont 1967).
5. STRANGER IN THE LAND Robert Lee quoting "Communicating the Gospel in Present Day Japan." The Hartford Quarterly Summer, 1966. Page 33.
6. OLD FAITH, YOUNG WORLD David Winter (Hodder) 1965.
7. JEMS Journal Vol. 18, No. 5. May 1968. "Bridging the Generation Gap." Paul Nagano, Editor.
8. Matthew 28:18-20; Colossians 1:28.
9. "The Asia Magazine" September 1967, "The Young Activists." Page 30.
10. Matthew 5:14,16.

A THEOLOGY OF EVANGELISM

*Dr. Akbar Abdul-Haqq, U. S. A.
(Outline)*

- I. WHAT IS EVANGELISM
- II. BLIND FAITH AND BARREN FAITH
- III. SAVING FAITH IN CHRIST
- IV. THE REVELATION OF THE GOSPEL
- V. ALIENATION OR FELLOWSHIP

* * * *

A THEOLOGY OF EVANGELISM

Akbar Abdul-Haqq

I. WHAT IS EVANGELISM

Evangelism means a proclamation of the highly exciting and most welcome news ever, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). A theology of evangelism is an attempt at a systematic presentation of the historic news to a given age. Such an undertaking may differ in its spiritual accent from theologian to theologian and according to the exigencies of a culture or society that is being addressed. But its subject matter, the Gospel, remains always the same under all circumstances. Hence the cogency of the solemn warning, "But though we, or an angel from heaven, preach any other gospel unto you than that which we preached unto you, let him be accursed" (Galatians 1:8).

Theology of evangelism is Biblical for it is centered in the Old Testament and New Testament. Again, it is a theology of preaching and not a theology of teaching. There are three Greek words used in the New Testament for preaching. The fundamental idea behind all these is the telling of news to people who had not heard it before. Here preaching has nothing to do with delivery of sermons to the converted. In the New Testament context preaching always connotes the announcement of the tidings of the Kingdom of God to the non-Christian world. Since theology of evangelism specializes in this *kerugma* (lit. "thing preached" or "proclamation"), or preaching, it must stop short of *didache*, or teaching, as far as feasible. For example, the Sermon on the Mount is a body of teaching given by the Lord to His disciples. Properly speaking, this teaching cannot form the subject matter of preaching, for by itself it is not good news to the morally lost mankind who cannot live up to high standards. On the contrary, it is a judgement without the experience of transformation in Christ which constitutes the burden of the *kerugma*. *Didache* in the New Testament normally means instruction in faith, ethical instruction and some teaching of apologetics. This distinction between teaching and preaching is to be found in the ministry of Jesus and also in the early Church. Regarding the latter, Alan Richardson writes:

"When the preachers (originally the Apostles, later the accredited evangelists) had attracted 'hearers' by their proclamation in the market-place of the gospel of the cross and resurrection, they handed them over to the accredited 'teachers' for further instruction in the faith and for preparation for baptism. Evangelists and teachers seem to have been distinct 'ministers' in the early church (Ephesians 4:11)" (A Theological Word Book, p. 172).

This particular Congress on Evangelism deals with a part of the world which is inalienably religious in its outlook on life. In this regard it stands in contrast to the West, where science and material values have become normative of all truth while spiritual values are being discarded as irrelevant for everyday life. Asia is the cradle of all the major religions of mankind. The contemporary scene in the Orient is seething with renascent non-Christian religions among which Christianity exists as a small irresolute minority. But the non-Christian who has a missionary zeal and is oriented by religious nationalism often challenges the Christian to give a reason for his faith. Whether under a duress from without or a constraint of the Spirit

within, a Christian in the East finds himself quite often on "Mars Hill" surrounded by an audience anxious to learn "what these things mean" (Acts 17:20). He needs the wisdom and evangelistic insights of Paul to face the inescapable challenge of bewildering religious systems clamoring for world conquest.

II. BLIND FAITH AND BARREN FAITH

The Bible reveals the truth that man was created in the image of God (Gen. 1:27). As a consequence, man can never be satisfied with and happy in mere creature comforts. He has an innate hunger for God over and above the drives involved in his physical, psychological, and social survival. That is why man is interested in spiritual things and why religion is as old as the human race. The essence of religion is man's search after God or the Ultimate Reality. The phenomenon of religions, past and present, constitutes a remarkable demonstration of man's perseverance in the great search.

But has man found God by seeking? The answer to this meaningful question can be had by learning as to what a religion has to say about the ultimate nature of God. On this crucial issue one can detect, in the secret places of religious experience and knowledge, an aching awareness of the unknowability of the absolute. Evidently the true goal of the spiritual quest of man has been eluding his grasp. Why should such a state of affairs exist in view of the Biblical revelation that man was made in the image of God? There should have been a spontaneous communion between God and man rather than the uneasy separation that haunts the very heart of religion! Herein lies a mystery too deep for the unaided intellect of man.

The Scriptures reveal the secret that the natural man is involved in a tragic state of alienation from God. This moral and spiritual depravity affects not only the individual but also the whole race. In spite of it all, man needs God for his spiritual and psychological survival even more than he needs food for his physical sustenance (Job 23:12; Lk. 4:4). A personal experience of God is necessary for the mental and spiritual well-being of man. Yet the natural man can never attain to this bliss by dint of his own endeavor. At best, he can use his reason and conscience to dimly discern the possibility of God. Thus a famous philosopher felt intimations of the Creator behind the starry heavens above and the moral law within. But for a saving knowledge of God a man can do nothing without God's self-revelation and grace.

The Bible is interested in the practical and urgent issue of a living experience of God for a seeker after truth. It considers it an idle presumption to prove the existence of God, making the spiritually distorted reason of man normative of all truth. God remains forever above and beyond all proof or disproof of logic. An endeavor to prove the existence of God is like a serious undertaking to measure all the oceans of the world with a sieve. God has made himself manifest both within man and without just enough to let the human intellect and conscience apprehend a mere plausibility of His existence. Thus, all the room is provided for a free exercise of faith. And the certainties of God belong to the world of faith touched by divine revelation.

But there is an initial faith prior to a saving contact with the self-revelation of God in Christ. It is a point of contact between nature and grace. That is where the Bible would have a seeker begin. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). In order to come to the belief, "God is," one needs a healthy cooperation between reason and faith. Considering the evidence from inner and outer observation, a person can at best attain to the position, "God could be." Then faith takes over and the person concerned is able to believe, "God is."

Thus far a person could travel even unaided by any direct revelation of God. Therefore, none could excuse himself from believing that "God is" (Rom. 1:19, 20). But when it comes to the business of establishing a contact with God thus recognized, a person is invaded by diabolical forces operating through the depravity of his sin. As a result, instead of worshipping the Supreme God, a man succumbs to idolatry thus, "Changing the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:23). Due to idolatry the natural faith of man loses its native capacity to "see." It becomes a blind faith mistaking superstition for spirituality and fanaticism for righteousness. However, a persistent hunger for God and occasional intimations of heaven would not leave many a man alone. And so they came back to the original point of departure in faith, "God is." But there is no progress pos-

sible for man in this realm where only the existence of God is known but nothing else besides. Finding it hard to stay too long in the thin air of spiritual suspense a person hastens to set up an altar to the Unknown God on the mountain top of his existence and then returns to the plains of work-a-day life. The faith dedicated at this altar remains a barren faith for it can produce no spiritual values.

The twin phenomena of idolatry and homage to the Unknown God completely overshadow man's search for God. Idolatry and its concomitant blind faith constitute sickness unto death. But there is hope at an altar to the Unknown God. To the extent that the nature of Ultimate Reality is considered unknowable, there stands an altar to the Unknown God in the innermost secret chambers of every religion. Thus, according to Orthodox Hinduism (Sanatan Dharma), God is unknowable. Philosophical Hinduism dwells upon the nature of the absolute in terms of negatives. Similarly, early Buddhism avoided all talk about God on account of a basic agnosticism. Despite a heavy influx of gods into the religion subsequently, "Nirvana," the ideal involved in its salvation, remains hauntingly negative and opposed to all positive identification. Monotheistic Islam is absolutely sure of the existence of God and His providence in the affairs of men. But the nature of God remains unknown and the face of God unseen. The same was true of Israel of old who lived in an atmosphere charged with the presence of God. Their personal and national consciousness of God was visibly centered in the Ark of the Covenant. But the Ark contained mere memorials of the past redemptive activity of God, assuring its continuation on behalf of the children of promise. Nevertheless, God himself remained hidden behind the symbolism of worship revealed through Moses and even the miraculous happenings in nature. The name by which He chose to reveal His presence to the people was, "I Am" — a name indicating merely the existence of God and nothing else. To this revelation the response of faith could only be, "God is". Such an affirmation of faith is in no way superior to the Gentiles who came to the same position — "God is," through a sane use of their conscience, reason, and native capacity to believe. But unlike the Gentiles' religions, the Old Testament religion does not establish an altar to the Unknown God at the extremity of the natural faith. It goes on to unveil progressively a most astounding revelation. The God of Israel who remained unknown to His people and even to Moses (Exodus 33:23) was going to manifest Himself on the human plane at an appointed time. Moses himself broke the good news, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; Unto him ye shall hearken" (Deuteronomy 18:15). And so all the prophets of the Old Testament prophesied about the coming self-manifestation of God in His Messiah, and the righteous men of Israel lived by the hope of seeing Him. (Mt. 13:17).:17).

In contrast to blind faith wedded to idolatry and barren faith dedicated to the Unknown or Unknowable God, the faith of the righteous Remnant of Israel was a prophetic faith. It was a faith on tiptoe for "the consolation of Israel" (Lk. 3:25). However, none of these varieties of faith is a saving faith. The Hebrew prophetic faith comes the closest to the true saving faith while the next best is the faith in an Unknown God. But both await the reward for diligent search after God. Hence the Gospel of the Lord Jesus Christ established a point of contact at these two points. That is why when the apostles preached the Good News to the Jews, they used the Messianic prophecies from the Old Testament Scriptures. On the other hand, when Paul addressed the Gentiles with the message of life in Christ, he searched for and located a point of contact in an altar to the Unknown God. In both cases, there is a significant movement from mere faith to saving faith in the Son of God. Thus Paul writes, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith" (Rom. 1:16,17). The faith by which the righteous — one in right relationship to God — lives is neither the natural faith of the Greek nor the prophetic faith of the Jew. It is the redemptive faith in Jesus Christ which is a free gift of God (Ephesians 2:8).

III. SAVING FAITH IN CHRIST

In order to come by this saving faith in Jesus Christ a person needs to be exposed to God's light on the human predicament and the divine provision of the way out of it. Hence, one must hear what God has to say, for, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The Word of God speaks first of the lost condition of man and then of the Son of man who came "to save that which was lost" (Mt. 18:11).

As to the lost condition of man the Scriptures inform us that it originated

*The altar to the unknown God
as for Gentiles, what Messianic prophecy
is for Jews.*

in the rebellion of the first parents of the human race against God. There was a third party also involved in the situation. It was Satan, the enemy of man and of the rest of the creation of God. Adam and Eve chose to obey the enemy rather than God. As a result, they became alienated from God. This fundamental depravity resulted further in a rupture of harmony with nature. Also, they became partly estranged from each other, for they engaged in mutual recriminations. The root of all corruption was their expulsion from the presence of God.

This remains true of the human race everywhere. The natural man is in a state of original sin because he is born alienated from God, and he remains so as long as he is without the Gospel of Christ. According to the Scriptures, "All have sinned, and come short of the glory of God" (Rom. 3:23). The undeniable proof of the universal sinfulness of the natural man consists in his "coming short of the glory of God." This expression only means "alienation from God." Hence, despite all talk about God in natural religion and theology, man is in sin so long as he does not meet his God in a personal experience of Jesus Christ. All the sins relative to moral codes of the world are mere symptoms and consequences of the basic sin, "Coming short of the glory of God."

The basic sin of Adam and Eve against God has been repeated again and again from individual to individual and from generation to generation. The same has been true of the inevitable consequence of the fall, i.e., alienation from nature, from each other, and from one's own self. All these phenomena of sin have been growing steadily through the history of mankind. It is the nature of guilt and sin to grow cumulatively both in the unregenerate individual and in society. Already Satan has such a hold over the natural man and his social structures that we are cautioned, "The whole world lieth in the wicked one" (I Jn. 5:19). Our twentieth century has inherited the collective guilt of the centuries gone by. Add to that the peculiar guilt of the Space Age itself. The resultant picture is an awesome view of the mental and spiritual health of man today. And the relevant evidence is all around us and keeps growing to such alarming proportions that the very survival of the race is already at stake. A man alienated from God comes to be possessed by demons and powers of darkness and wickedness (Mt. 12:45). A society without God is bound quickly to degenerate into a demonic society.

Man and society both need to be saved from their enslavement to sin and the god of the wicked world system. In this matter man cannot help himself because besides his moral depravity he is under the sway of a powerful and super-human enemy. He needs the help of God. He has been trying to reform himself and society without God. But despite centuries of endeavor he had failed miserably. The Bible teaches that God alone can save man out of his existential plight (Isa. 35:4; Jn. 15:5).

IV. THE REVELATION OF THE GOSPEL

In his timeless counsels God chose to manifest Himself in time and space in order to save man and the rest of the creation. Accordingly, He set out to make ready a section of the human race for His redemptive visitation from on high. The Old Testament Scriptures are a record of God's schooling of the Israelites for the Messiah to come, who was to be Emmanuel, God with us (Mt. 1:23).

Also, through the law and the prophets God revealed to the people the extent and immensity of man's alienation from his Maker and the dire consequences of this human perversity. The Old Testament has only a preparatory and Messianic value. There is no salvation from sin in it. But it reveals progressively God's promise of atonement not only for the sins of the chosen nation but for the whole world. The old covenant thus pointed beyond itself to a new covenant that was coming.

When the time was ripe, according to the unfolding plan of salvation, the Son of God appeared on earth in the form of a Servant to redeem man and creation (Philippians 2:7). This redemptive outreach of the Logos was creative. The only begotten Son of God the Father became the Son of God in a new way when He was born of the Virgin Mary. This latter new dimension of Sonship is comparable to that of Adam. In the third chapter of the Gospel according to Luke we read, ". . . Seth, which was the son of Adam, which was the son of God" (verse 38). Adam was the son of God because he was not born procreatively. He had no human father. He was a direct creation of God. God took his body from the lower order of creation, already in existence. But the breath of human life was breathed into the body directly by God (Gen. 2:7). Thus Adam became a living soul, a rational animal, and a son of God.

God's creative activity did not come to a standstill with the creation of Adam. The Sabbath rest of God after the creation of man simply indicates completion by God of one order of things. Beyond that God proposed to carry on creation in a new key sublimer than ever. Thus the Scripture speaks of a Sabbath rest of God that is yet to be (Heb. 4:6). It means that God is already engaged in a new creation.

The astounding revelation of the Gospel is that this new creation began with the Incarnation of the eternal Son of God the Father. He was in the beginning the Agent of creation that has already come into being. Now He has become the Agent of the new creation as well. The prologue of the fourth Gospel conveys this truth so incisively, "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by him; and without him was not any thing made that was made" (Jn. 1:1,3). And then it goes on, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn. 1:14).

When the Word of God became flesh, He was born of the Virgin Mary; and His birth was analogous to the birth of the first man, Adam. His body of Incarnation came from Mary, while He, the Word, came to dwell in that temple directly. In this way the eternal Son of God became the Son of God as Adam was the son of God.

It is interesting to note that in the Lukan account of the virgin birth there is a significant conjunction of the Holy Spirit and the power of the Highest, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lk. 1:35). Here it is evident that the divine Sonship of the Messiah at the time of conception is a phenomenon of new creation. The power of God in association with the Spirit of God echoes the Genesis account of creation.

Such an understanding of the Sonship of Christ at birth is shared by Paul also. He does not refer to the virgin birth directly, as he does not mention several other important historical details of the life of Christ. But he definitely takes the virgin birth for granted and goes on to build his whole theology of the two Adams upon it. Again, his insight into the new creation is indissolubly bound up with Christ as the last Adam and the type-man – the beginner of a new creation.

The Gospel according to John spells out the exciting import of the incarnation for lost humanity, "In him was life; and the life was the light of men" (1:4). Light is already associated with life in the creation narrative. The word "light" in the passage under consideration explicates the creatively unique quality of life that was in the Incarnate Word. It was the light of men. In other words, the life that Christ brought to the world is qualitatively different from and superior to human life. This life came as an answer to the basic predicaments of natural human life and in order to transform it.

As has been observed already, the natural man is condemned to a four-fold alienation – from God, self, fellowmen, and nature. It would be worthwhile to see the promise of the life-in-Christ for these fundamental dimensions of human depravity.

V. ALIENATION OR FELLOWSHIP

The natural man is dead towards God. He exists in a two-dimensional world of time and space, held fast by the here and now of godless patterns of life. But he was made in the image of God. Hence, a loss of contact with the spiritual world becomes a moral curse and psychological malady for him. He finds himself leading a life of haunting hollowness.

Psychologist Rollo May observes on this point, "It may sound surprising when I say, on the basis of my own clinical practice as well as that of my psychological and psychiatric colleagues, that the chief problem of people in the middle decade of the twentieth century is emptiness" (*Man's Search For Himself*, pp. 13, 14). This existential emptiness has been the central neurosis of man, not only in the twentieth century but in all ages, due to his estrangement from God. All the material possessions and sensual pleasures that a man could command cannot even begin to fill the hollowness of a single soul, "What will it profit a man, if he shall gain the whole world, and lose his own soul?" (Mk. 8:36).

In Christ was manifest a brave new quality of life that was characterized by an unbroken communion with God and a fullness of blessing for the world. He donned human nature and made a redemptive visit to our planet which is in

rebellion against God. But throughout His sojourn here, the alienation which He came to rectify failed to even touch Him. His communion with the Father remained unaffected throughout the thick and thin of His life on earth. He testified to this reality often as He made declarations like, "I and my Father are one." It is a far cry from mysticism of any variety. In mysticism a mere creature is falsely deified. But the consciousness of Jesus Christ was that of the essential oneness of the Only Begotten Son with God the Father. He made a clear distinction between His relationship to the Father and the relationship which His disciples could experience. Thus He said, "I ascend unto my Father and your Father" (Jn. 20:17). He has a unique relationship to God the Father in the Holy Spirit. This is the deep mystery of Godhead – one God in three persons. The divine nature of the eternal Son of God who became the Son of man remained undisturbed all through His Messianic ministry. Hence, as He dwelt amongst us, His was a life of fullness as opposed to the life of emptiness which is the lot of the children of man out of contact with God. His life of fullness, rooted in perfect fellowship with His Father, became the secret of His saving grace for mankind, "And of his fullness have we all received, and grace for grace" (Jn. 1:16).

The natural man is also condemned to a life of self-alienation which is a result of his alienation from God. The issue of self identity has a significant bearing on the spiritual and mental health of man. Therefore, there is the searching question, "Who am I?", which also can be expressed as, "How do I know that I am?" The problems involved in the self-alienation of man encompass both his spiritual and psychological being. They belong to a wide spectrum between nature-mysticism, and neurotic and psychotic states of the mind. In the area of mental health, due to this variety of alienation, the intellect, emotion, and will of man are all affected adversely. He becomes increasingly incapable of meaningful relationships with anybody or anything. In the spiritual realm, the self-alienation of humanity expresses itself in the phenomenon of idolatry. In this situation a man becomes alienated from the work of his own hand and adores it as something divine. There are crass and obvious forms of idolatry and then there are subtle and less obvious expressions of it. One of such devious forms of idolatry leads people to worship the intellect and its products. Thus science has become the "sacred cow" of the Space Age. Again, man may deify his volition, and worship at the shrine of lust for power, morbid competition, and unchartered freedom. There are those who are overwhelmed by their fragmented emotions. As a consequence of it, they surrender themselves to the goddess of pleasure in preference to, and above, all other values of life.

A person who has become a stranger to himself can also succumb to self-worship. He can easily misconstrue manifestations of his own deep unconsciousness as visitations of the Ultimate Reality or God Most High. The psychiatrist, Dr. Carl Jung, has reminded us that an invasion of the conscious mind by the forces of the personal and collective unconsciousness can have the impact of a profound religious experience on a person. Some recent experiments in the field of euphoric states of the mind have shown us that practically all mystical experiences can be produced through artificial means: "With regard to sensory deprivation, the work of D. O. Hebb at McGill University in Canada and that of John Lilly at the National Institute of Health in Washington demonstrates on the laboratory level how elimination of external sensory stimuli can result in the subjective production of fantastic visionary experiences similar to those reported by St. Anthony during his vigil in the desert, or the cave-dwelling Tibetan and Indian hermits who live out great segments of their lives in complete isolation. Other techniques of "provoked mysticism" include breathing exercises rhythmically performed to alter the composition of the blood and provide a point of concentration, extended chanting (which increases the carbon dioxide content of the blood), hypnosis, prayer, dancing (employing body oscillations which induce trance and presumed physical changes), the spinning frenzy of the whirling dervishes and so on" (*The Varieties of Psychedelic Experience*, pp. 248, 249).

Whether one worships an idol or one's own self, it is all a phenomenology of idolatry. All forms of idolatry, ancient or modern, and practically all mysticism, are expressions of man's self-alienation on the spiritual level. When this malady breaks forth on the psychological level, it leads to mental sickness. Eric Fromm writes: "In this sense a neurotic person is an alienated person. His actions are not his own; while he is under the illusion of doing what he wants, he is drawn by forces which are separated from himself, which work behind his back. He is a stranger to himself, just as his fellowman is a stranger to him. He experiences the other and himself not as what they really are, but distorted by the unconscious forces which

operate in him" (*The Sane Society*, p. 114). That is how a lot of religious practices show psychological symptoms of neurosis, leading men like Freud to call religion as a whole "the neurosis of mankind".

Jesus Christ was just the opposite of a self-alienated man. He knew who He was: He was the only Begotten Son of the Father. Revealing His true identity to his hearers once He said, "Before Abraham was I am" (Jn. 8:58). His true identity was reflected through the veil of his human nature. His life was sinless and the miracles He wrought demonstrated His divine power. That is why He was able to challenge the people, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me" (Jn. 10:25). His self-identity was unshakable. Therefore, He was quite sure where He came from and whither He was going, "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go" (Jn. 8:14). There was not a trace of spiritual and psychological alienation in Him. The devil himself tried to tempt Him into subtle idolatry right at the inception of His ministry. It was suggested that the Creator bow down to worship the creature — an invitation to spiritual self-alienation. But He rebuked Satan firmly, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Lk. 4:8). He maintained an untarnished and unbroken communion with His eternal Father all through His life on earth. His soundness on the spiritual plane manifested itself in His soundness of the mind also. He showed a unique capacity to love not only His friends, but also His enemies. A person's capacity to give love and to appreciate it is a sure measure of his mental wholesomeness. In Jesus Christ truly the matchless love of God was manifested in terms of His love for the whole world (Jn. 3:16; Rom. 5:8).

Man was made for fellowship with God and then with his fellowman. Having lost the former, he also damaged his ability to get along in society. He is gregarious by nature. But due to his sinfulness he finds himself at loggerheads with society. He cannot be happy by himself nor is he quite comfortable in a total submission to society. This perpetual tension has been noted both by the sociologist and the psychologist. Dr. N. O. Brown writes: "In the new Freudian perspective the essence of society is repression of the individual, and the essence of the individual is repression of himself" (*Life Against Death*, p. 1). It is no wonder therefore, that the growth of civilization has meant an increasing sickness of mankind: "Both Nietzsche and Freud find the same dynamic in the neurosis of history, an ever-increasing sense of guilt caused by repression" (*Ibid.* p. 15).

If man participates in society, he exposes himself to guilt and neurosis due to repression. If he withdraws in seclusion, he becomes lonely and at war with his own social nature. Such an impossible dilemma leaves no hope either for the peace of mind or peace in the world. That is the basic reason why these two dimensions of peace have become gradually scarce in the history of the natural man. The cumulative effect of the past epochs has come down to the twentieth century in a serious crisis. The problem of mental health is the number one problem anywhere in the world. At the same time, the human race lives under the spectre of a final thermo-nuclear and germ war for which the nations of the world are feverishly preparing despite a lot of talk about peace. Even before that cataclysmic event can overwhelm man and his civilization, there are small wars and rumors of war which plague the sanity of the world. Add to this the steady erosion of the time-honored spiritual and moral perspectives on life, and we have a dilemma out of which there is no exit.

The only way out of the social and personal predicament of man is the Kingdom of God. The Messiah was the Incarnation of this Kingdom. In Him the King and His Kingdom were one in perfect harmony. This rule of God which Jesus Christ came to establish on earth in Himself and through Himself, calls socially and personally alienated men and women to the ideal state. The very basis of this Kingdom is self-giving and all-encompassing love. It entails the King giving His own life as a ransom for His subjects and the subjects living not for themselves any longer but for the King (II Cor. 5:14,15). This Kingdom necessarily stands opposed to the kingdoms and civilizations of man which are built on structures of alienation. In Jesus Christ appeared the new life of the Kingdom of God. All those who partake of this life of God are born again. They are born into the Kingdom of God. Without this new birth none can see the Kingdom of God (Jn. 3:3). The one who is thus born of water and of the Holy Spirit (Jn. 3:5), becomes a royal priest and a member of the truly chosen generation of God. The Kingdom of God consists of the children of God. The closest analogy of this supreme reality is a living organism or a love-knit family under one father. There is no tension between a Son

of God and the divine society to which he belongs, because God is all in all (I Cor. 15: 28). The Gospel of the Lord Jesus Christ is the Good News of the Kingdom of God. It stands in judgement upon and opposition to the kingdoms of the world which are under the sway of the god of this world. This world system "is an 'arrangement' under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure. This world system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured and elegant; but seething with national and commercial rivalries and ambitions, is upheld in any real crises only by armed force, and is dominated by Satanic principles" (Scofield Bible, note 2 on Revelation 13:8). On the contrary the Kingdom of God is the heaven-born order of sweetness and light in which God rules supreme. It is built upon the love of God revealed in Jesus Christ His Son who bought His subjects with His own precious blood. It is a dimension of being in which the redeemed come to be participators of the eternal life of God. It is not "meat and drink but righteousness, peace and joy in the Holy Spirit" (Rom. 14: 17).

From the description above, it is quite obvious that there can be no peace between the Kingdom of God and the kingdoms that are under the control of the prince of this world (Jn. 14:30). The crucial issue between the Kingdom of God and the kingdom of the Devil is worship of God and service to Him. The two orders are diametrically opposed to each other. The Kingdom of God in Christ is waging a relentless but bloodless crusade against the powers of darkness of this age to win the hearts and minds of men and women (Mt. 10:34). In this context all godless kingdoms of the world are diabolical. But then there are societies and systems of government which give direct or indirect recognition to God. To the extent that their structures are alienated from Him or tend to become so, they are demoniac. The measure of alienation obtaining between the individual and his society is the measure of the godlessness of a given social system. The Kingdom of Christ is a reign of peace for those who are His own, and goodwill toward all those who hear His Gospel (Lk. 2:14).

The fourth and final category of the estrangement of man has to do with his relationship to the animate and inanimate creation below him. According to the Bible, man was created originally to have a harmonious control over nature. Such a spontaneous relationship has been described in the Hebrew pictorial way: Adam and Eve were placed by God in a garden. But this blissful state of affairs changed to evil, due to the sin of the first human couple. They were expelled from the garden. There came about an alienation between man and the rest of creation. The earth grew thorns and thistles as Adam earned a sustenance by the sweat of his brow. Pain, sickness, suffering, old age, and death came to plague the life of Adam and Eve and through them the entire human race. This subjection of man to futility was a Messianic and redemptive judgement of God upon human depravity (Gen. 3:15). But the Scriptures tell us that the whole creation was subjected to futility with the fall of man. This too was based on the Gospel economy of God (Rom. 8:20,21).

Nature is at war with man in the present order of existence. Human life is constantly harassed by the natural predicaments of suffering, sickness, and old age. The worst enemy of them all is death. It is the last enemy according to the Scriptures (I Cor. 15:26). God originally subjected nature to the friendly control of man. There was a harmony of spontaneous cooperation between the two. In that sinless order of existence a child could play with an adder and a lion would eat straw like an ox. Contrary to the mythology of the theory of evolution, they did not hurt or destroy at the glorious dawn of creation. But after the Fall, nature became red in tooth and claw. Man too was caught in the thick of the struggle for existence. He could only eke out a subsistence by the sweat of his brow. His original cooperative relationship with nature turned into a cunning manipulative and coercive control. Whatever control of the rebellious nature is now possible with man is allowed by God as necessary for the survival of the race. One day the modern man, harried by population explosion, may travel to other planets in the Solar System. But it is always going to be in terms of forcing nature rather than a friendly cooperation with her. Science itself is inhuman and coercive; "Whitehead and Needham are protesting against the inhuman attitude of modern science; in psychoanalytical terms, they are calling for a science based on an erotic sense of reality, rather than an aggressive, dominating attitude toward reality. From this point of view alchemy (and Goethe's essay on plants) might be said to be the last effort of Western man to produce a science based on an erotic sense of reality. And conversely, modern science, as criticized by Whitehead, is one aspect of a total cultural situation which

may be described as the dominion of death-in-life. The mentality which was able to reduce nature to “a dull affair, soundless, scentless, colorless; merely the hurrying of material endlessly, meaninglessly” – Whitehead’s description – is lethal” (*Life Against Death*, p. 316).

The life that appeared in Jesus Christ was in harmony with nature. He demonstrated His authority over the violent forces of nature – the authority of love exercised by an owner over his pet. He never suffered from sickness or disease because nature was not at war with Him. On the other hand, by the life that was in Him, He healed the sick, opened the eyes of the blind, raised the dead back to life, and fed the hungry. He also brought salvation and sanity to the spiritually and mentally lost. The Gospel plan of God does not aim at a perpetuation of the natural life of man suffering from death. If the natural man were to go on forever, he would be condemned to a never-ending state of life-in-death. In the same way, God is not interested in a mere continuation of the present order of nature which is subject to futility. His grand design is to redeem both man and the rest of creation in a bold new creation of which Jesus Christ is the beginning and the end. By His divine touch Jesus Christ healed some of the scars of the on-going war between man and nature. But the resultant miracles were performed only to act as signs pointing the way from the old to the new creation in Christ. The relationship of Christ with nature was based as much on love as His approach to man. The elements obeyed Him and served Him under the same principle of an intrinsic constraint which worked in those who became His followers. The one who would not lift even a finger to hurt a human being was also the one about whom it is written, “A bruised reed shall he not break, and smoking flax shall he not quench” (Mt. 12:20). His approach to nature was contrary to the approach of man through science. As has been observed above, the scientific probe into nature is cold, callous, and aggressive. Jesus Christ set nature aglow with the warmth of His all-encompassing love. Nature came to Him like a dog who approaches his master wagging his tail and shivering all over with joy. On the other hand, a scientist deals with reluctant nature like a lion-tamer in a circus ring.

The life-in-Christ proved its quality as the light of men by facing the besetting predicaments of man and conquering them. Jesus Christ the Savior of the world became of like passions with natural man. Yet he never failed even once to live the way God intended man to live originally. As He lived upon the earth, He was in perfect harmony with God the Father. He was never a stranger to Himself. His relationship with His fellowman was always characterized by love. Finally, He was obeyed by nature as a beloved master is obeyed by his willing servant. Such a life was the antidote to the natural human life which is alienated from God, self, fellowmen, and nature. But the Incarnation of the Son of God was limited both in time and in space. These limitations are inevitable with body. Hence, the Word “becoming flesh” could benefit only a limited number of people. He could at best reach the lost sheep of the House of Israel (Mt. 15:24). But He appeared on earth to gather together His sheep from all over the world; “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd” (Jn. 10:16). There was thus a creative tension between His historic incarnational and universal resurrectional ministry.

Jesus Christ came as the mighty Champion who forced His way into the enemy stronghold, binding him and spoiling his goods (Mt. 12:29). This, His audacious strategy, was symbolized by young David who slew Goliath with the very sword of the giant. The Messiah of God turned the deadly weapons of Satan against Satan to destroy him finally. One of the weapons in the arsenal of the enemy is suffering which the sadistic enemy uses against men with a telling effect. In His Messianic capacity, Jesus chose the role of the “Suffering Servant” so that through the mystery of His own salutary suffering He might redeem those oppressed by the devil (Acts 10:38). Moreover, through the same suffering, the Captain of our salvation was perfected in terms of an empathetic identification with the groanings of humanity dwelling in a dim vast vale of tears (Heb. 2:10). That is why He wept and groaned with the mourners just before He raised Lazarus from the dead (Jn. 11:33,35,38).

The Son of man offered His own precious life for the redemption of the lost sons of man. The efficacy of His life was tested and proved in the crucible of the body of Incarnation. But at this stage He could not fulfill His destiny as the Savior of the world (Jn. 3:16) because His being in the flesh limited His saving outreach both in time and space. Therefore, all through His sojourn on earth He looked forward to His glorification whereby He was to become the One and only Universal Savior. He talked about this ideal involved in His ministry in different figures of

speech. He likened Himself to a grain of corn falling in the ground, not to remain single any more, but to bear much fruit (Jn. 12:24). Again, He told the Jews as to how, after they had destroyed the tabernacle of His body, He was going to raise it up in three days as a mighty temple (Jn. 2:19). It was to be a temple covering the vastness of the whole universe so that the true worshippers could worship God in His Holy Spirit anywhere and at anytime (Jn. 4:23). Again, referring to the salvation history of Israel, Jesus spoke to Nicodemus of His being lifted up as Moses lifted up the brass serpent in the wilderness, so that dying humanity could behold Him and live by Him (Jn. 3:14,15). The exaltation of Christ was to be the climactic fulfillment of both the Law and the prophets. On the Mount of Transfiguration Moses and Elijah spoke of the exodus into the truly promised land that the Messiah – God’s new Israel – was to accomplish in Jerusalem (Lk. 9:31).

Quite contrary to man’s way of looking at things, the glorification of Jesus Christ meant His death upon the cross and His resurrection from the dead culminating in His ascension to the right hand of God the Father.

In facing the cross, Jesus Christ chose to taste death on behalf of every man (Heb. 2:9). This last enemy of man had to be dealt with. He decided to drink the bitter cup of the poison of death which was offered to Him in the Garden of Gethsemane. It was the will of the Father for His beloved Son that was pre-figured in the sacrifice of Isaac by Abraham on Mount Moriah. There was no other way whereby the Messiah could save the world (Mt. 26:42). He, therefore, decided to drink the bitter cup of death. In view of that, He could offer the cup of abundant life-in-Him to His disciples at the Last Supper. In order to extend this offer to all mankind, His blood of the new covenant had to be shed upon the cross (Lk. 22:20; Mt. 26:28). We learn from the Scripture, “For the life of the flesh is in the blood” (Leviticus 17:11). Accordingly, the shed blood of Christ meant the release of His life proffered to man, from the limitations of existence in the body. It was a necessary prelude to the cosmic outreach of the Savior. Through His death on the cross, Christ also became a propitiation for our sins. Again, He revealed there the unfathomable depths of God’s love and long-suffering toward an alienated humanity. The blood of the Lamb of God flowing from the cross overwhelmed death in victory and become efficacious for the sting of death which is sin. Or, the seed of life divine losing Himself in death sprouted in the Tree of Life, “which bears twelve kinds of fruit, and yields his fruit every month; and the leaves of the tree are for the healing of the nations” (Rev. 22:2).

The crucified love of God swallowing up death rose again from the dead on the third day according to the Scriptures. Then He ascended into heaven to sit at the right hand of God the Father.

The essence of Incarnation, Crucifixion, Resurrection, and Ascension can be stated concisely at this stage. The Son of God became the Son of man in order to transform the children of man into children of God. His Incarnation life was nurtured and perfected in facing the dilemmas of sin-sick humanity. Through His death upon the cross, the Messiah took another step from His local and national to His universal ministry. After His resurrection and ascension, His redemptive life for man was elevated to a truly universal dimension from which He could reach mankind and the universe, transcending the incarnational limitations of time and space. Such a universal scope is only possible on the level of God, for He alone is omnipresent. The ascension pre-supposes the truth that the Son of God emptied Himself at His Incarnation (Phil. 2:7) to capture fallen man and creation from the clutches of futility. But this descent was followed by His ascent to His divine glory. However, when He ascended, He took a new creation, the redeemed humanity, in His train to the otherwise inaccessible presence of God the Father. The Prince of God thus returned to the capital of His Father’s Kingdom bringing in a caravan loaded with His spoils of love (Eph. 4:8). This is the meaning of His ascension and sitting at the right hand of God. ‘Christus Victor’ has set up a ladder between the throne of God and the lowly order of creation. Now the sons of God have the privilege of ascending and descending this ladder. But this mystery of the Kingdom of God is hidden away from all those whose minds are blinded by Satan, the god of the alienated order of life and things.

The exalted Christ is carrying on His bloodless war against the powers of the darkness of this world through His new body on earth, the Church. According to an excellent summary of Scofield, “The true Church is composed of the whole number of regenerate persons from Pentecost to the first resurrection (Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12,13), is the body of Christ of which He is the Head (Eph. 1:22,23). As such, it is

a holy temple for the habitation of God through the Spirit (Eph. 2:21,22); “is one flesh” with Christ (Eph. 5:30,31); and espoused to Him as a chaste virgin to one husband’ (2 Cor. 11:2-4). (Scofield Bible, note 1, Heb. 12:23). From this Biblical perspective, it is quite evident that the true Church is not co-extensive with the organized church. The organized churches of Christ are in a mixed condition. The true Church is to be found within the organized church like the believing Remnant within Israel (Rom. 11:5). It also needs to be said today, more than ever before, that the predicted future of the visible organized church is apostasy (Lk. 18:8; 2 Tim. 3:1-8), while that of the true Church is glory (Mt. 13:36-43; Rom. 8:18-23; I Thes. 4:14-17). To the extent the visible church makes concessions to the alienated world and society around her, she ceases to battle on the side of Christ. It seems that the leaven of the world is beginning to eat into the spiritual fiber of the Church today in an unprecedented way. But the true Church is carrying on the battle for the needs and hearts of men to rescue them from darkness to the light of Jesus Christ, her Lord. The truth of God-in-Christ will march on till the end of the present age. The church militant looks forward to the return of her Lord when He shall deliver the final blow to the prince of this world. This interregnum between the first and the second coming of the Lord will not be too long. But the exact time of His coming again is not known to any man or angel. Satan is thus kept in an awful suspense and he has no way of finding out as to his final doom. However, the “D” day of Christ is near at hand. The Scriptures warn us, “The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light” (Rom. 13:12).

ASIA'S FUTURE AND OUR RESPONSE

*Dr. G. D. James, Singapore**(Outline)*

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 - A. The Risen Christ
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 - C. The Power of Prayer
 - D. Consecrated Christians
- III. WHAT IS IN YOUR HAND?
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ASIA'S FUTURE AND OUR RESPONSE

G. D. James

I. INTRODUCTION

We are living in a most intriguing and exciting period of history. And the fact that we find ourselves in this stimulating, progressive and pulsating age is no accident. More thrilling privileges and possibilities are open to us today than to any people who lived in the past, but with these enormous privileges there is a corresponding responsibility.

Politicians, statesmen and other experts predict a major revolution in most countries of Asia within the next twenty years. Such a revolution will mean sweeping and drastic changes as well as tremendous opportunities for the spreading of the glorious gospel of Christ. Previous revolutions in certain parts of Asia have taught the Christians the sovereignty of God, the failure of Christian Missions and the sin of the Church. Where these were humbly and honestly acknowledged and adjusted, much blessing has been the outcome. Furthermore, Asian revolution has given a new dimension to Asian thought, life and prestige and these could be put to good advantage for the extension of God's Kingdom.

In countries like Indonesia, Korea, India, Burma, Japan, Malaysia, Singapore and the Philippines it is significant that more people have heard the gospel and more people have become Christians in the past twenty years than in the previous sixty to eighty years put together. I am convinced that right now the church is on the threshold of an altogether new era in its history so far as its mission is concerned. If the Lord tarries, unprecedented numbers of people will be confronted with the claims of the gospel and more people will accept the Christ of God as their Saviour in the next twenty to fifty years than in the past one thousand years. The almost incredible and humbling fact is that you and I are given the sublimest privilege to have a little share in this magnificent task of evangelising Asia where more than two-thirds of the world's population is found.

II. OUR UNLIMITED RESOURCES

The age in which we find ourselves is acutely power-conscious. One often hears of scientific power, black power, student power, communist power and so on. But the world knows nothing about the powers which are put at the disposal of Christians.

A. The Risen Christ

Our Lord and Master is a living Saviour and all power, both in heaven and on earth, is given to Him (Mt. 28: 18 - 20). The word "power" used in this context has the connotation of authority, rule, dominion or jurisdiction, and all power is in His mighty hand. Political power is not going to be a monopoly of the Russians, the Americans, or the Chinese, but is reserved for the King of kings and Lord of lords - Jesus Christ.

The promise "Lo, I am with you always, even to the end of the age," understood in its right context, is not given to everybody but exclusively to those who obey His great commission and "go", help go, or let go.

One of the basic reasons why the apostles and preachers of the early church evangelized so effectively and with such phenomenal success, very often in the teeth of persecution and opposition, was that they were constantly aware of the presence of the risen Christ. They sought to bring men and women to have a personal encounter with the Saviour.

We may easily be discouraged or frustrated by the frightful need around us and our own inadequacies, or as we see the apparent march of atheism and the powers of darkness, or when we are confronted by the complex problems of our changing Asian society. But if only our veiled eyes could be open, we would see the risen Lord and would exclaim, "Rabboni" (in the words of Mary Magdalene), or "My Lord and my God!" like Thomas of old, and all our Himalayan problems, fears and misgivings will fall like a pack of cards in the gust of a typhoon!

Our living Master, the Lord of the harvest, is greater than all our nagging problems and perplexities; He is greater than all our sins and shortcomings; He is greater than all our enemies - whether human or diabolical. As evangelicals, it is natural for us to restate such a truth at a Congress such as ours, but unless we translate this glorious fact into our daily life, our mere reiteration of it will not avail much.

"Closed Doors"

Nothing is too hard for the Living Lord; for He is the God of impossibilities. Sometimes we despairingly allude to the "closed doors" of China, but forget that these doors are not actually "closed" to God. Even within the so called "closed doors" the Lord is perfecting a great work for eternity. Using this "closed door" psychology, the devil seems to play disastrous havoc with many pessimistic Christians in Asia and elsewhere.

Where the front doors are closed to missionaries, we fail to realize that the back doors and the windows are open! The four men who tenderly carried the paralysed man to see our Lord Jesus, were not deterred by the "closed door" panic. They broke open the flat roof of the house and let the patient in! I believe, brethren, that God is going to open the closed doors of China again. If we had the vision, spiritual alertness and expectancy in planning our future strategy, we would keep in readiness large armies of Asian evangelists, missionaries and preachers to invade this great nation, in whose womb there are more than seven hundred million precious souls for whom Christ died.

B. The Glorious Gospel

In Romans 1:16 the apostle Paul avers that "the Gospel is the power (or dynamic) of God unto salvation to every one that believeth!" The present tense in this verse is very important; it is the dynamic of God today.

As a Hindu, I have personally experienced this power in my own life and in the lives of many of my people. Over the past twenty-eight years of my service for our Lord, I have again and again been thrilled and amazed by the miracles wrought in the lives of many thousands of people. In recent months, it was my privilege to conduct Gospel campaigns in the Fiji Islands (S. Pacific) and Sumatra (Indonesia). Here I saw many hundreds of people emerge from mysticism and superstition and the power of the devil, and enter into a new life in Christ. If you visited these lands about a hundred years ago, most probably the natives there would have eaten you up because they were cannibals. But today many thousands of them are Christians, enjoying a new life because they accepted the Gospel of Christ.

Ask the vast numbers of men and women whose lives were cruelly marred and scarred by sin, but who were introduced to a new life, a new power, a new dimension, all because they were confronted by the Christ of the Gospel. Ask the sophisticated, the sceptical, the careless and the confused segments of humanity who have received Christ as their Saviour, if the Gospel is relevant to the modern man, and you will be strangely warmed and moved by their soul-stirring stories. And this miracle-working power was not only seen two thousand years ago but is in operation among our contemporaries today.

The meaning and message of the Gospel will be the same in the future as it is at present. But in fast-changing times such as ours it is most essential that we keep abreast of current language, and so communicate the message in terms which can be easily appreciated by our modern Asians. This means that we should avoid

archaic words, theological jargon and clichés which either sap the vitality and pungency of our language or make the Gospel enigmatic and unmeaningful. All theological terms should be given their modern equivalents; otherwise the purpose of communication will be virtually defeated.

C. The Power of Prayer

The secret of power lies in our personal and corporate prayer life. The early church was militant and impregnable because she knew what it was to lay hold upon God. There were those who “laboured” or “agonized” in prayer. To them, prayer was not merely a religious force but a life-giving force as they proved the reality of God’s unfailing promises, power and provision. To them, prayer was not an enunciation of a lot of pious phraseology but the heart-rending cry of travail: “as soon as Zion travailed, she brought forth her children” (Isa. 66:8). The church in Asia should learn to “agonize” and “travail” in prayer if she is to bring forth spiritual children for God.

The devil, the Enemy of souls, knowing the efficacy of prayer, will do everything possible to hinder us from being on our knees, because he knows that this is the secret of the Christian’s unseen resource and strength. On the whole, our Asian Church has lost the art of prayer, and is substituting man’s means and methods to bring about blessing. Hence its deplorable defeat and retreat.

As Dr. A. B. Simpson has said, “the whole world is to be evangelized by the church on her knees.” And Dr. Neesima, the Japanese preacher, has confirmed this in the words: “Advance on your knees.”

Thank God that here and there Asian Christians are more and more striving in prayer. When this is so, remarkable blessings follow. In my three missionary journeys to Indonesia, I have been most intrigued to see the mighty workings of the Holy Spirit. The secret of this is that here and there the Lord’s people gather as early as 5 a.m. to pray and, in some cases, they pray throughout the night. Nowhere in Europe or America have I ever seen such a spirit of prayer. Men and women were literally crying to God on their knees. It was then that I understood what it was to travail in prayer. Korea is another land where the Christians are prevailing in prayer, and, in the process, are seeing the mighty hand of God at work. In the future, it is going to be more and more difficult for us Christians in Asia to labour in prayer because of the increasing hustle and bustle of city life in this highly competitive period of Asian history. But we must make time for prayer if we are to receive power and blessing for our task. There is no short cut or magic formula.

The secret power which is yet to overturn the empires of the Caesars and make the church victorious is not in dynamic leadership, or in the prowess and personality of a superman, or in the gold and silver of the world’s treasuries or in the monopoly of destructive weapons but is in the prevailing prayer of God’s people.

D. Consecrated Christians

While we are looking for more money, means and new methods for the furtherance of the gospel, God is looking for new men.

In order to deliver the people of Israel from Egypt, God looked for a man – Moses. This might have seemed quite contrary to all the cherished notions and logical reasonings of men. “Surely we need to float a large fund; train a battalion, and enlist the services of dedicated men and women in the medical, educational, scientific and social fields before we could escape Egypt.” But this was not how God worked. God and one man brought the deliverance.

The mighty giant, Goliath, challenged Israel, and uttered ugly and profane words against the God of heaven. The armies of Israel and the bravest men among them seemed helpless to encounter this man of enormous strength. But God had a man – a young man at that – David, who went in the holy Name of the Almighty God and defeated and forever stopped the foul mouth of this wicked man. God and one man were the answer.

More than 5,000 people were hungry and weary in a desert place. Our Lord and His disciples had neither the food nor the money to procure food for the languishing mass of humanity. But God had an unnamed lad and the need was miraculously met. God and one little boy were the answer.

We in Asia are faced with similar needs and challenges. Millions of Asians need to be delivered from the bondage of Satan, and millions of the spiritually hungry need the Bread of Life. At the same time great giants like communism, the resurgent religions, materialism, and the cult of science are lifting their unholy fists

against the most high God in ugly mockery and cynicism. Who among us will be like Moses and David — men who will venture into the arena of faith and will boldly say, in the words of Martin Luther, “Here I stand; I can do none other.”

This Congress, I believe, has given a new vision and a new dimension to us Asian Christians. It is essential and imperative that there should be an interchange of evangelists and preachers, and other specialists in the field of evangelism and leadership, between one Asian country and another. Christians living in rather poor conditions like those in India and Indonesia have a precious heritage of spiritual blessing to share with those in Japan, Taiwan and Malaysia. The dear saints who have been moulded by sufferings and persecutions in lands such as China, Korea and Pakistan have a unique contribution to make to their fellow brethren in other parts of Asia who are not privileged to suffer for Christ. Likewise material affluence and technical know-how in Japan, Malaysia and elsewhere should be shared with those who are less privileged. This cross-fertilization will result in the speedy and most effective evangelization of Asia.

Then, too, we should never leave out our overseas (European and American) missionaries and other specialists in the total work of God, if they are the right men called and equipped by God to serve in Asia, but instead we should work wholeheartedly with them. When a disparaging reference is made to “colonialists”, we seldom stop to think that we in Asia owe so much to the colonialists. God, in His sovereign grace, has used the colonialists to bring us to the position where we are today.

While discerning European and American Missionaries in Asia are giving leadership more and more to Asian Christians, yet there are those who still practise Western missionary paternalism. Frankly, these men hamper, rather than advance, the Lord's work in Asia. But the right men who are ready to work with us, not on a master-servant basis but as fellow-servants and brothers in Christ, deserve our highest esteem and cooperation.

For one hundred to three hundred years, we Christians in Asia have been receiving from the West. It is time now for us to take away the shame of receiving and start giving our best to God so that our fellow-Asians, who have a right to hear the gospel of Christ may hear it at least once.

III. WHAT IS IN YOUR HAND?

“What is in thine hand?”, the question that God asked Moses, is a pertinent question to us in Asia. All that Moses had was a shepherd's rod, but that was enough.

Whatever God has put in our hands should be consecrated to His service. Such mass media as literature, radio and television, and also technological knowledge and computers are given to us to be used for His supreme service. We are answerable to God if we do not use these modern means and methods of communication. Indeed, I believe that it is sin if we will not use them. In countries where Gospel broadcasts or T.V. are prohibited, we should seriously and prayerfully consider investing in T.V. satellites so that the message of the gospel may be beamed to these lands. If we truly pray and work together, this will not be an impossible proposition. In fact, ground-work for such a project has already begun in Hong Kong.

We should never be satisfied with anything less than the best for our Master — the best of literature production, the best of radio and T.V. programs the best of our men and women. At the same time, we should be very conscious of the fact that, in the final analysis, it is God's Holy Spirit who alone can save souls.

The Lord is giving you and me this great privilege of serving Him — a privilege denied even to angels in heaven. But if we will not avail ourselves of this honor, God may by-pass us and use some others who perhaps are less well equipped than ourselves. After a Missionary Rally at which I spoke in Sydney (Australia), eighteen people came forward to yield their lives for full-time service. One of them was a middle-aged man who told me that he had been fighting against the Lord for eighteen years. As we both knelt down, between his sobs he prayed something like this: “O God, I am nothing. I am not indispensable to you, as you can easily do without me; but, O, Lord, in this great task of evangelization, please let me have a little share. Please Lord, do not leave me out!”

IV. CONCLUSION

As we fix our gaze upon the Cross on which the Prince of Glory bled and died, nothing is too great to sacrifice for the Lord and nothing is too much to suf-

fer for His sake and the gospel's. Brethren, to you I would hopefully submit the following three points for serious consideration:

First, as I have said before, we have an interchange of the best of our evangelists, preachers, Bible teachers and other specialists between one Asian country and another so that it will result in great blessings to both the sending and receiving countries.

Second, that we aim at having a clearing house in a central place such as Singapore so that all evangelists and workers will be kept informed as to the movements of these key men; In this way we will avoid overlapping and a more effective work could be done in the shortest possible time. I am not suggesting a superimposed organization, but only a clearing house on a fellowship basis without the need for executive administration.

Third, we should prayerfully consider floating a fund to enable evangelists and other workers, unable at present to visit other Asian countries through lack of funds, to pay such visits.

Let us, then, bring the best of our talents, gifts and ingenuity, the best of our skill and our intellectual abilities, and the very best of all that we possess for the work of God in Asia, and leaving them all unreservedly on His altar, let us then stand out of the way, and see the salvation of the Lord.

THE CHALLENGE OF ASIA'S YOUTH

Mr. David Claydon, Australia
(Outline)

- I. INTRODUCTION
- II. FORCES AT WORK
 - A. Mass-Consumption Communication
 - B. Confusion in the Adult World
 - C. Affluence and Education
 - D. High Density Living
 - E. Humanistic Optimism
- III. GUIDELINES
 - A. Use of Evangelical Scholarship
 - B. Mobilizing the Church's Youth
 - C. Going Beyond the Church Door
- IV. CONCLUSION: THE WAY FORWARD

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THE CHALLENGE OF ASIA'S YOUTH

David Claydon

Energetic, educated and enthusiastic, the youth of Asia today will be in the ranks of world leaders tomorrow. They are the product of an age which is optimistic but over privileged, exciting but depersonalized, challenging but confused. The pressures at work in society, the values that permeate society and the motivators that stir society have changed enormously since the Second World War, yet the spiritual nature of man has not changed. Man is still alienated from his Creator and gives his own lusts first priority. Man's need for reconciliation, justification and sanctification is clear. Therefore, there are no grounds for changing the content of the Gospel of Jesus Christ nor for diminishing the urgency of its proclamation.

Whilst the spiritual nature of man has not changed, the thinking processes and the emotional responses of the new rising generation have changed. This is important because the evangelist is concerned to show the way that man, through repentance and faith in Jesus Christ, can become a whole "New Creature". This means that the evangelist will need to know the whole person - the concerns, needs, ideals and so on. In this way the evangelist can build a genuine relationship with his hearers and so be able to speak to them in a relevant way.

To be meaningful to the adolescent we need to relate to such aspects of adolescent life as study, work, leisure, home, relationships, the sanctity of marriage, the importance of a Christian home, the concept of vocation, the application of the Christian message to contemporary issues and basic culture. By relating to these aspects of life the adolescent can be helped to grow and to develop as a Christian man or woman, maturing and becoming a responsible individual in the community and in the Church of God.

We must understand the people to whom we are witnessing. Let us not be sidetracked by methodology or gimmicks. God has spoken to us by His Son (Heb. 1 : 1, 2). He has communicated to us in a person to person relationship. We likewise should seek to communicate the Gospel through our transformed lives. But in relating to others across either cultural or age boundaries, we must tailor our language and our concepts so that our hearers understand what we are saying. If we are to communicate adequately the whole Gospel to the rising generation we must project ourselves into adolescent life and understand some of the pressures that are moulding the attitudes and responses of the adolescent today. Some of the important forces at work are these:

A. Mass-Consumption Communication

Mass media must always have as its goal the dual role of conveying and of creating attitudes and values, activities and responses. What is disturbing is the mass consumption of all this, the nature of the values being created and the over ex-

The way the teenagers sees + enjoys the world has changed even from that of 5 years ago.

Relevance, right words, basic content - these are the key-words

posure of the emotions.

Young people are constantly imbibing both directly from the mass media and indirectly through peers such attitudes and values as violence, prejudice, disregard for human worth, impulsive choice, irrational decisions, self-indulgence and conformity to luxury tastes, as well as, no doubt, some acceptable values. The training of the home and the Church must compete with the color and the magnitude of the commercial interests and the peer group pressures.

A significant proportion of mass communication today is visual and, therefore, has a greater influence on the receiver's emotions than a merely aural communication. Man responds emotionally far more readily when he is personally involved in a given situation. The visual media of communication are increasingly being used skilfully to exploit the imagination of the viewers to the point where the viewers are personally involved. The viewers' emotions are aroused, but this is an exposure to second-hand and often unreal situations so that the emotions fail to be fully satisfied.

Such mass media are producing a generation of people who do not want just to listen. They want to be personally involved. They want not just intellectual interaction but emotional involvement.

Some become intoxicated by the over-exposure of their emotions and are constantly searching for more intense experiences that will satisfy their strongly aroused feelings.

B. Confusion in the Adult World

'Relativity' is the 'in' concept today, not only in academic pursuits, but in justice, in politics and even in theology! The only absolutes that remain are so very general that they require a great deal of hard work to apply them to a living situation. Any statement of a simple direct absolute is regarded as unintelligent or bigoted. This has resulted in a confused permissive society. As Professor Malcolm Jeffreys has said: "Never was the redemption of personal values so desperately necessary in a world that denies them." The evangel is seen by the adolescent as part of this confusing adult world. His message, if listened to at all, is viewed in the context of an adult world that pours millions into space and barely a bowl of rice into the lap of a starving man. The adolescent cannot help but ask himself, "Does this man and this message add to the confusion or does it take me above it?"

C. Affluence and Education

A growing proportion of young people in Asia today are receiving education. By the time they leave school, many of them will be earning more than their parents. The combined influence of greater knowledge and greater financial resources is such as to give the adolescent a new power to pursue his own goals in life. But this power has come to him prior to those adult experiences which mature his concepts or mould his objectives. For many young people this new power has no purpose. It is a power which demands satisfaction and needs direction.

The measure of the power and the extent of frustration in the attempt to use it is different for each person. Some may adequately integrate their new powers with the limitations of adolescent life but others become intense in their search to satisfy these powers.

D. High Density Living

The larger the crowd the more lonely the individual moving within it. A child growing up in a small village is known by and knows every other person in the village. To varying degrees the village people make a contribution to the child's life as he grows up. Consequently he comes to value them as people and as friends.

But the child growing up in a high rise apartment knows few, if any other adults, by name, even within the same block of flats. The adults have no basis for making a contribution to his life. Consequently, few of his experiences involve other people. So the child grows up without that cluster of experiences that make

individual people important to him and enable him to discover himself in the context of a living community. His only friends are those of his own age group. To the extent to which his personal security becomes vested in this group of friends, he fails to become a self-reliant person.

E. Humanistic Optimism *(The adolescent's attitude to the adult world)*

Rapid progress in scientific research and in the use of this knowledge can make the world an exciting place. Man sees himself as the brain and the energy behind this discovery and growth. So, logically, the adolescent looks optimistically at the great potential of man. The religious background out of which he may have grown has made no contribution to the exciting developments around him. Religion is seen as a conservative force which looks back to some previous historical occurrence while man looks forward to new goals. So the adolescent is optimistic that man can bring about as nearly an ideal society as can possibly be achieved.

On the other hand, not all idealistic youth are emboldened by the striking features of progress. Some are intensely depressed by the harsh and seemingly unjustifiable results of this same progress. They see the depersonalization of mass society, the cruelty of wars and the inconsistencies of governments and they are depressed by it all.

By isolating these forces at work in our society, it is all the more obvious that man desperately needs salvation and a new eternal relationship with his Creator. It is the responsibility of every Christian in every country to be ambassador for Christ and to announce the Good News. But with so many millions who have not been personally challenged by the Gospel and with so few Christians there needs to be an all embracing strategy. That is, there needs to be a program of action which makes realistic and maximum use of our limited resources, which operates on as many fronts as there are variety of talents, which prunes away superficial activity, and which is orientated not towards the glorification of the visible Church but towards the glory of God.

The following are suggested guidelines for a strategy in proclaiming the Gospel to Asia's youth today.

A. Using Evangelical Scholarship

Simple answers to profound questions are not adequate for today's adolescent. We must be intellectually honest. We must be Scripturally sound. We must use accurate and meaningful language. We must integrate our Christian faith with sound scholarship for there is no necessary conflict.

This does not mean that we need to be graduates in Arts and Theology to be able to witness to young people. But it does mean that as a Church we need the following:

1. Post-graduate evangelical institutions where our teachers and our leaders can come to grips with ^{evangelical} theology and learn to bring their scholarship to bear where relevant on academic and social matters of current concern;
2. Evangelical theologians who can lead us through such language problems as are presented by the Old Testament anthropomorphisms and poetry and who can lead us into a full Biblical understanding of such theological concepts as "vicarious death", "hell" and "heaven";
3. Critics within the fold who will help us to break down the religious language barrier by telling us what much of our liturgical language sounds like to the new entrant into the fold, and who will help us guard against trite or sentimental religious phraseology;
4. Biblical expositors who will give us leadership in the faithful and sound interpretation of Scripture and deflect us from discovering proofs for our own pet concepts or emphases, and
5. Christian scholars of various disciplines who will conduct academic conferences for senior high and university students at which the Christian faith can be proclaimed in the context of their academic pursuits.

For this strategy to be effective, each one of us personally needs a readiness to learn from our scholars and from our critics.

B. Mobilizing the Church's Youth

The young people already in our Churches can be better motivated and equipped to take the Gospel of Jesus Christ to their friends. For this we should plan to do the following:

1. Provide opportunities for our young people to experience a life lived with Jesus Christ. It is the interaction between adult and child in the process of problem solving that will enable the younger to see the vision and faith of the older and to appreciate the reality and satisfaction of that faith. Young church members should share in the problems and concerns of their church, they should be encouraged to think and pray over these concerns with the minister and church council and so in this way they will experience how mightily the Lord works. It is one thing to know that Jesus Christ is concerned about our everyday life but it is a far greater thing to experience this.

2. Teach our young people to build their own set of values. Too many "drop outs" from the church in mid to late adolescence are the result of tensions between a second-hand set of personal values and peer group values. Our young people need to be helped to put into words the ill-formulated problems they may have, to examine the Scriptures and to develop adequate measuring rods for value judgements. They should be helped to enjoy the process of reflecting upon themselves, their judgements and their actions. In this way each experience, each ideal and each problem can be taken hold of and used to build a genuine personal structure of values and so be equipped to resist where necessary the various forces at work upon them.

3. Develop a prayer based fellowship amongst the committed youth in the church at which all types of questioning thoughts are allowed to be raised and examined without the adults displaying antagonistic or dogmatic attitudes.

4. Impart a vision of introducing friends to Jesus Christ. Obeying Christ's command to witness needs the motivation of a vision of what can be done. The circle of friends during adolescence is greater than at any other time in life. Here is the greatest opportunity to reflect one's love for Jesus Christ, through genuine personal relationships. The adolescent needs to be challenged with this vision. He should also be challenged with the vision of Christian marriage and a home which is a natural centre for evangelism within the neighborhood.

5. Provide vital skeleton structures. Whilst the basic work of proclaiming Christ should be done at a personal level there is usually the need for a skeleton structure within which the personal work can be done. Such activities as the Christian witnessing groups in the schools, colleges or universities, the youth clubs, the academic or adventure camps, the city-wide rallies, the nation-wide evangelism-in-depth, or the witnessing teams working through whole sections of the community provide helpful structures. Their potential should be used to the maximum but they should always be seen as the structural aid to the personal work.

C. Going Beyond the Church Door

It has been the principle in missionary work to go out to where the people are and to proclaim the Gospel both with words and with activity aimed at meeting needs. Somehow, as a local church becomes established, this principle becomes lost. There is absolutely no reason why we should expect non-Christians to want to come into a church building or to attend church activities. Our responsibility is to go out, with the full support of our fellow Church members, to where the young people are, and on the basis of their needs to relate to them and to introduce them to Jesus Christ.

We need to look at our own communities and examine where young people are, the types of things they become engaged in during their leisure hours and the areas of need. On the basis of such an assessment and in prayer before God, we should determine how our resources of manpower and finance should be used. Some suggestions for types of work beyond the church doors are as follows:

1. Provide trained Christian youth workers to staff sporting or amusement arenas. For example, Christian youth workers could take appointments as swimming instructors at a swimming pool. They can use their teaching situation as an opportunity to develop friendships. The youth worker's flat, situated in close proximity to the pool, can be thrown open to the new friends. Through friendships developed and often through pastoral work, the Gospel is meaningfully proclaimed.

2. Place a young married couple, or an older couple whose family has grown up, in a flat in the centre of a block of flats with the express purpose of making their flat "Open house" to everyone in that block. They need to be mature Christians, with a certain amount of basic training in pastoral work but, given this, their ministry will be in such heavy demand that it is unlikely that they would have the emotional strength to continue after a five year term.

3. Appoint youth workers with special talents to work in inner city areas seeking contact with the 15 to 20 year olds and developing friendships with them. As in most youth work, the worker's flat has a vital role as "open house" for the new adolescent friends.

One of the major problems in youth evangelism today is the attitude of the staid, older Christians. The whole church congregation should be given a vision of youth work, should be challenged with its needs, and should be committed in prayer for it. This means that the older Christians will need to be more receptive to the new members of the Church who still do not conform in dress or behavior. They should be deeply interested in the Church's youth workers, the results of whose work is not always easily seen. And the whole Church should back in faithful prayer and in finance the Biblically based specialist youth organizations at work in the community.

As we survey the massive population explosion and realize afresh that a constantly growing proportion of Asia's population is under 21, we can either become depressed by the seeming impossibility of the task or we can be revitalized, like Isaiah, by a vision of the glory of God. If we have such a vision, then we know that if we go forth at Christ's command in the power of the Holy Spirit, and if we are willing to work hard alongside other Christians, enabling all the talents and resources in the Christian Church to be used, then we can take the Gospel of Jesus Christ to every member of the rising generation.

THE ASIAN CHURCHES AND THEIR MISSION

Mr. Theodore Williams, India

- I. THE SETTING:
 - An Age of Revolution – Technological, Political, Communication, Population

- II. THE MISSION
 - A. Worldwide Scope of the Mission
 - B. Barriers to be crossed – Religious, Cultural Social, Geographical
 - C. Asian participation in worldwide mission

- III. THE STRATEGY:
 - A. Past history of Missions – Denominational, United, Indigenous, etc.
 - B. Problems of Indigenous and International Societies
 - C. Non-professional missionaries and emigrant communities
 - D. Evangelical united action
 - E. Place of the foreign missionary today
 - F. Strategy of the Spirit

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THE ASIAN CHURCHES AND THEIR MISSION

Theodore Williams

Ours is an age of multiple revolutions. Nowhere else is this more keenly felt than in Asia. The masses of Asia seem to be on the march, with a sense of destiny. The very atmosphere is revolutionary and dynamic.

THE SETTING

There is the obvious **technological revolution**. Rapid industrialization and urbanization are the direct results of this technological change. There is also the increase of secularism and materialism. There are new frontiers to cross if the Church in Asia is to fulfill its mission.

There is also the **political revolution**. It is a new Asia which is on the move today. Many of the Asian countries have shaken off the colonial yoke, and in the past few decades have struggled to establish their national identity. This nationalism in some countries has taken an anti-foreign attitude, holding in suspicion anything foreign.

“Nationalism in South Asia,” says Gunnar Myrdal in his *Asian Drama*, “became associated with religion.” Thus, belonging to one of the indigenous religions is identified with nationalism. This has had an effect on Christian missions in these countries. Countries like Cambodia and Burma have expelled foreign missionaries and have restricted churches. Other countries like Nepal, Afghanistan and Bhutan have kept their doors completely closed to any direct missionary work. In some countries, though the Church is free to carry out its mission, there are restrictions which greatly hamper its activity. Christianity, being largely identified with the West, is deliberately kept under scrutiny.

Then, there is the **communication revolution**. The press, the radio and television have broken down the barriers which isolated the rural communities. This is significant because much of Asia is still rural. This increase of communication has brought new ideas and new knowledge even to the villages. Old values are being questioned and minds are stirred up. In many cases, new values are yet to be discovered.

The greatest challenge, however, comes to the Church in Asia through the **population revolution**. The Word “Asia” immediately produces in one’s mind a picture of teeming millions. In Asia, with its 56% of the world’s population, the population explosion is felt more keenly than anywhere else in the world. It is said that by 2000 A. D. the population of Asia will be 6,267 million, nearly 62% of the world’s population. The population clock at the World Congress on Evangelism in Berlin reminded us that the increase of the world population is ten times greater than the increase of the Church. How shockingly true this must be in Asia!

This then, is the setting in Asia in which the Church is called to fulfill its mission. Now, the question is, "What is the mission?"

THE MISSION

There is much confused thinking in Christendom today about the mission of the Church. It must be said right at the outset that the mission of the Church is God-centered. Not only does it start from God, but it also returns to God. It is manward, but it does not stop with man. It brings man to God.

The Great Commission is our mandate. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you . . ." (Mt. 28:19, 20). The mission of the Church, therefore, is to proclaim the good news of Christ, not only in its immediate setting, but also to the ends of the earth.

The Church is called to proclaim, not merely to permeate. It is called not only to be the Christian presence but also to sound the Christian proclamation. By word and deed, it must fulfill its mission. This mission is continuous with that of God's elected people, Israel. He said to them, "Ye are my witnesses . . . and my servant whom I have chosen" (Isaiah 43:10). To the Church He said, "Ye shall be witnesses unto Me . . ." (Acts 1:8).

It is true that in the midst of the social and national ferment in the various countries of Asia, the churches will be called upon to fulfill their part. It is also true that the churches of Asia must be the Christian presence in the nation and in the society. Christians must have a genuine concern for society and for the economic and social injustices. But all this must not eclipse the fact that their primary mission is to proclaim the Gospel to the whole world.

This involves the crossing of certain boundaries.

There are **religious boundaries** which the Church must cross in order to go and witness to people of other faiths. There are **secular boundaries** within one's own country which the Church must cross in order to witness to the man outside. Also within one's own country, there are **cultural** and **racial** barriers which have to be crossed. In many Asian countries there are plural societies which colonialism has left behind. Each of these has its distinctive cultural and racial background. While it is true that the proclamation of the Gospel may be more effective when done within one's own cultural and racial sphere, can the Church in Asia ignore the call to cross these boundaries?

There are **social boundaries**, too. How often the Church is socially stratified with snobbery based on wealth, class, or caste! This hinders the mission. In a certain state in India where there is a large tribal population, all the work done among these tribes has to be done either by western missionaries or by the tribal converts themselves. There are churches in the state consisting of Christians from the upper caste, but there is very little concern among these Christians for the tribal people, and few are willing to cross this social boundary. Many tribal groups in Asia today will never be reached with the Gospel of Christ unless the churches in those countries recognize their mission.

Then, there are **geographical boundaries**. Sometimes these are within the country itself. For example, in India many Christians are challenged to go from the south to the north for Gospel work because the need is greater in the north. The churches in any country have a responsibility toward the unevangelized areas of that country. This is especially true in countries where certain areas are not open for foreign missionaries.

The Church must also be ready to cross geographical boundaries in order to bring the Gospel to people of other countries.

Now, the question may be asked, "Why should Asian churches send missionaries to other countries? Do they not have enough unevangelized people in their own lands?"

Somehow, it has become difficult for us to think of an Asian foreign missionary because foreign missionaries have always been associated with the West in our thinking and experience. The above question arises out of a misunderstanding of the nature of the Church and its mission. The Great Commission is equally binding on all churches, and it is not conditioned by the supposition that a church must fully evangelize its own country before it can fulfill its mission to the world. The Church at Antioch sent out Paul and Barnabas, though the whole of Syria was not yet evangelized.

The Church today is world-wide, and the sphere of its mission is also world-wide. "God's men from all nations to all nations" is God's purpose for His Church today. John R. Mott, in a speech delivered at the Edinburgh Conference of 1910, said, "A Program literally world-wide in its scope is indispensable to enrich and complete the Church. Jesus Christ must have all the races and all the nations through which to make known fully His excellence and to communicate adequately His power."

Not only does Scripture make this world-wide mission imperative, but a look at God's action in history also confirms this. The secretary of an older and well-known missionary society, explaining how missionary policy should be made, says, "The method to apply is to take the history of our time seriously, to have in some fashion a prophetic interpretation of history, and to plan accordingly." If we were to apply this method, we would see that after the Second World War, emphasis shifted from Europe to Asia in world affairs. Also, the pan-Asian feeling is strong in the post-independence era of many Asian countries. The influence of the West in many parts of the world is declining. Today an Asian missionary can enter into countries where a westerner cannot. The identification of Christianity with the West has had an adverse effect on the Gospel in many lands. It is time that the world-wide nature of the Church is made known to the world.

There are more countries closed to the Gospel in Asia than in any other continent. But the word "closed" should be used in a relative sense. Some countries may be closed to westerners and to certain Asians while they may still be open for other Asians. Thus, an international participation in the task of world evangelization is inevitable. And in saying this, it must not be forgotten that the Asian Churches, many of which are categorized as the "younger churches", also have a mission to the West. There are men and women in the west, especially among the young, who are in the so-called "post-Christian era", having forsaken the faith of their fathers. Eastern religions and mystic experiences are becoming increasingly popular among these youth. Is there a mission here for the Asian Church? Historian, Arnold Toynbee, has predicted that "Asia will repay us for our contribution to her technology by exporting to us some of her religious insights." Are there fresh insights into the Christian Gospel which the Asian churches can present to the post-Christian West?

THE STRATEGY

Having seen the "what" and the "why" of the mission, we now turn our attention to the "how".

Leslie Lyall, in the opening chapter of his book, *Missionary Opportunity Today*, states, "Every national Church throughout the world is, strictly speaking, a home base for evangelism, both within its own area and abroad." How can the national Church fulfill its responsibility as a home base? We must note that this is a new sphere of responsibility for many of the churches in Asia. Though there has been a growing awareness of missionary responsibility in Asian churches right from the beginning of this century, the real impetus for missions came only after the Second World War. In India, the first indigenous missionary movements began much earlier. The Mar Thoma Evangelistic Association, which is the missionary arm of the Mar Thoma Church, began in 1888. The Indian Missionary Society of Tinnevely, started in 1903 by Bishop V. S. Azariah, and the National Missionary Society, started in 1905, are also early efforts. But since World War II there has been a new missionary awakening all over Asia. During the last decade, no fewer than eighty missionaries have gone from Japan to various parts of the world. Missionaries have also gone out from the Philippines, Indonesia, Korea, India and other countries. Now, what is the pattern which one can discern in this missionary upsurge?

1. Denominational efforts

Some denominations have set up their own mission boards and have undertaken the responsibility of recruiting and supporting their missionaries. This is largely the pattern in Japan. These missionaries have gone out to work in fellowship with the established churches or interdenominational missions in the countries to which they have gone.

2. United efforts

The United Churches in the Philippines and in Japan have sent their missionaries to other countries. Support is received, not only from within the country, but also from the West. The National Christian Council of Indonesia has recruited and sent out missionaries. The East Asia Christian Conference helps its member churches in their missionary efforts. These are united efforts.

3. Western Mission Boards

The Methodist Church in Ceylon has sent three missionaries to Africa through the Methodist Missionary Society in London. The church in Ceylon sends an annual gift to the society in London for these missionaries' support.

4. Indigenous, Interdenominational Missionary Societies

The National Missionary Society of India is the earliest effort of this type. The Philippines Missionary Fellowship, the Indonesian Missionary Fellowship, the Japanese Overseas Missionary Society and the Indian Evangelical Mission are younger movements which have sprung up within the last two decades. Each one of these has a pattern of its own. The Indonesian Missionary Fellowship is a good example of partnership between an indigenous fellowship and western missionaries. Here western missionaries work as members of the Fellowship. Whatever funds come in from outside the country for their support are pooled along with those which come from within the country. This is done in such a way that local giving is not stifled nor the indigenous nature of the work upset.

Such interdenominational missionary societies, functioning as autonomous bodies not directly responsible to a denomination, have some disadvantages. When it comes to organizing the believers into a church group, questions of denominational affiliation and church structure are not easy to be determined. Perhaps the missionaries in each area, along with the local believers, must decide the issue after prayerfully seeking the will of the Lord.

There is also another point which applies not only to interdenominational missionary societies, but also to denominational societies which are autonomous. Bishop Leslie Newbiggin points out that "the true success of a missionary society is to be gauged by the extent to which it helps the whole church to become missionary." Interdenominational missionary fellowships should not forget this. The infusion of missionary vision and burden into the churches must be a part of their mission. Who can foretell whether this may not bring about a revival in the churches?

5. International Missionary Fellowships

In recent times at least three of the older, interdenominational, evangelical, missions have become international and have thrown open their doors to Asian missionaries. These are the World-wide Evangelization Crusade, the Overseas Missionary Fellowship, and the Bible and Medical Missionary Fellowship. The OMF has set up councils in some of the East Asian countries to recruit and support missionaries from these countries. This new experiment of partnership between older missionary societies and the younger churches is very attractive and has many advantages. For example, younger churches which are often weak and inexperienced in missionary experiment can benefit from the rich experience and strength of the older movements. Then, there is also the witness of an international and inter-racial team working together in fellowship. This in itself is a great argument for the Gospel. But we must not close our eyes to the difficulties which may be involved.

There is the matter of support.

Since the majority of missionaries in these societies are from the West, and Asian missionaries have to work alongside of them, they must be on an equal footing with their colleagues in the matter of salaries. If this is so, how many missionaries can the Asian churches afford to send abroad when many of these same churches are struggling to support their own pastors and workers?

There is also the matter of adjustment with western colleagues.

Cultural and temperamental barriers have to be overcome. There must be the acceptance of an adult relationship on both sides. This, however, need not be an insurmountable problem if there is a give and take attitude on both sides, allowing the Cross to operate in every relationship.

Another difficulty may be a carry-over from the colonial past.

In the past, the westerner has been the pay-master and the boss in every situation including Christian work. Now, to our fellow Asians who are outside the Church, will the present relationship in an international team seem any different?

Having considered some of the patterns with which all are more or less familiar, let us now turn our attention to several additional challenges which offer great possibilities to the missionary efforts of today.

Non-Professional Missionaries

It is not new in the history of missions for lay Christians in a profession or in business to go to another country, carrying the Gospel with them. The Syrian Christian traders did this in the early days; and, in the recent past, Tamil Christ-

ians working in plantations as coolies have done this. The great need for teachers in the crowded universities of Asia, Africa and Latin America, the need for technicians and medical personnel in the relatively underdeveloped countries, provide ample opportunities for those who are professionally trained and have a passion to serve Christ.

Sometimes such people are isolated and do not have any contact with the local church in the country to which they have gone. Language seems to be a barrier. Lack of time is also a problem. In such cases the usefulness of the person is very limited. It is important that those who go as non-professional missionaries link themselves with the local church. Where there is no local church, they must go as a team so that there is Christian fellowship.

Church-related or interdenominational agencies are needed which can advise missionary-minded Christian laymen about available opportunities where they may seek employment. In giving such advice, the location must be a strategic one where they can make the greatest contribution and also be of use to the Church in that land.

Emigrant Communities

Asians are a migrant people. The Chinese and Indians have migrated to many parts of the world from early days. In some places there are strong churches among these overseas Chinese and Indians. Can these be used as spearheads to reach the people of those particular countries? Unfortunately, many of these emigrant Christian communities are closed and do not have any vision to reach those who are without the Gospel. For instance, there are such Indian Christian communities in the Persian Gulf countries. If these were set aflame with a passion to reach the Muslims of those lands, what a great missionary outreach there could be. The same can be said of the Chinese Christian communities in Southeast Asia. The infusion of missionary vision is what is needed.

It is also possible for Asian Christian communities to migrate to countries which are open for Asian emigrants, and there function as missionary communities? Perhaps this could be an answer to the population problem in some countries?

Evangelical Cooperation

The recruitment and support of missionaries is not an easy matter in many Asian countries. Government restrictions make it almost impossible for an Asian missionary to be supported abroad by his home church. The resources to draw from are also limited both in finance and in personnel. In light of this, is it advisable to have many missionary societies in each country? Also, if each international missionary society establishes its own council in the different Asian countries, will there not be unnecessary rivalry and competition?

Here is a place for evangelical united action. Evangelical churches and groups can join together and set up a national mission board which would be responsible for the channeling of missionaries and funds. The missionary can go as from this united mission board and he would be channeled to the missionary society of his preference. Such a board can not only help in sending missionaries but also in receiving and placing missionaries who come into the country.

United action is also needed in the training of the missionaries.

This is an important aspect of the whole missionary programme. A vital part of this training should be on how to live and work together, not only with one's own countrymen, but also in international teams.

Financial Support

We turn now to the matter of financial support. In the New Testament we see that the early churches were not financially dependent on each other but that there was much inter-dependence. We see how the churches in Antioch and in Greece helped the church in Jerusalem. The Asian churches have been financially dependent on the west for too long. At least now, when they are mature enough to realize their mission, they should strive to be indigenous. This will involve faith, courage and much sacrifice. Is it too much to ask for? However, there should be a flexible policy in the matter of receiving funds from abroad, taking care not to stifle the indigenous nature of the church.

The Asian Churches and the Foreign Missionary

When the churches in Asia themselves become sending churches, the question may arise: "Are foreign missionaries from the west still needed in Asia?" The simple answer would be "yes." As long as the Church is recognized as a world-wide fellow-

ship with a world-wide mission according to the Scriptures, missionaries are needed “from everywhere to everywhere”.

There is no place for national isolation in the Christian Church.

The mission of the Church is not the job of any one national church. There is enough need to challenge the churches from all nations. Another important point is that the Christian Church, whether in Asia or elsewhere, cannot give up its character as a body transcending racial and national barriers. It is supra-national and should never be bound by narrow nationalism. This must be expressed especially in countries where there are increasing restrictions upon the entry of foreign missionaries, and the church is pressurized to be purely a national institution. There is also the need for a healthy exchange of Christian insights gained in different national and cultural contexts.

Having said this, what is the role of the foreign missionary in Asia?

It is obvious that he cannot be the representative of a foreign enterprise, whether it be that of the missionary society which sent him or his own. He cannot be involved in isolated enterprises of his own, however successful they may appear to be. He must be connected with a local church or with a national church or movement. Leslie Lyall points out that ‘today, foreign missions have come to regard their function as that of an auxiliary to the national churches.’ This is a healthy transition.

It is often expressed that the foreign missionary’s role must be that of a trainer. It is emphasized that specialists are needed to train the national Christians. Here a word of caution is needed. If the foreign missionary comes to the national church with the idea of handing down something, it will destroy the possibility of real mutuality and equality. The best learning can take place in the most unobtrusive Christian fellowship. So it is in sharing in the life of a local church, fulfilling his role in it, not as a foreign expert or as a helper, but as a member, that the foreign missionary can make his best contribution. Such a role can never be temporary. There is no place for feeling that the foreign missionary should be here as long as he is needed and then pull out when he has performed his task. In the supra-national fellowship of the church which has a world-wide mission, the foreign missionary need not be a temporary factor.

SPIRIT-GIVEN STRATEGY

The Holy Spirit is the Master Strategist in missions. We see Him in this role in the mission of the early Church. It is His strategy that we need. As Bishop Stephen Neill points out in his book, *The Unfinished Task*, “In politics it is wise to have a few theories and no principles. In missionary strategy it is well to have one or two principles and no theories. For the realities are very complicated, as complicated as human life itself.” We must guard ourselves against forming stereotyped, homogeneous patterns for missions.

God has a pattern for every age and for every country.

He often breaks the mould which He has used in one period or in one country and makes an altogether different one for another country and another situation. So the need today is for us in each country to wait in His presence and receive His pattern even as Moses received His pattern for the tabernacle. When God provides the pattern, He also provides the personnel and the resources, even as He did to Moses. We must also guard against perpetuating the old patterns of western missions just because they were the only ones which we knew and which were handed over to us. Who can say in which way the Spirit will break forth into new patterns and new channels, leading His Church in Asia to fulfill its mission?

*St. Augustine was at one time speaking to an audience about the donkey which carried our Lord to Jerusalem. He told them that they were the donkey, and then went on to say, “You will carry Christ; you will not go wrong on your way. The Way is sitting on you Let the Lord sit on us and He may call us wherever He wants.” There are no blueprints for successful missionary strategy. But with courage, with faith and with dedication, we will go where the Spirit may lead us.

***Reader’s Note (to help Translator) ‘The Way is sitting on you’ The sense is ‘Christ, Who Himself is the Way, is sitting on your back, as He sat on the back of the donkey’.

CONCLUSION

Dr. Kenneth Latourette, calling on the churches of the west for a modern missionary advance, wrote that many of the modern missionary movements which originated in Europe began in the midst of great political crises and revolution. He says, "It was in a period of revolution and world war that many of the strongest missionary societies came into being Yet, undismayed by these world-shaking events, inconspicuous groups of Christians led by obscure men laid plans for giving the Gospel to all the earth At the time all these movements were small. They attracted no public attention. Yet they and the others associated with them have grown to world-wide proportions".

In the Asia of multiple revolutions and political crises, can we not pray and trust God to do something wonderful and new in and through the Asian churches?



THE ASIAN CHURCHES AND THEIR MISSION

NOTES

Dr. Helen Kim, Korea

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 - D. New Pattern of Co-operation Between Clergy and Laity, Especially for Women and Youth.

- V. CONCLUSION

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THE ASIAN CHURCHES AND THEIR MISSION

Helen Kim

I. THE EVANGELICAL MISSION

The Christian Mission is first to believe in Jesus who said, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). Then the Christian mission is to obey His command when He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world" (Matt 28:18-20). Therefore we must enter first into the ministry of Christ Himself before trying to judge how best to adjust our mission to the needs of our present day. That ministry of Christ is to evangelize the one last person in the world, if there should be even one, who has not yet found Christ as His Savior.

In contrast to Europe and America, in Asia Christians form a very small minority. Although Korea has the second largest church of the reformed order in Asia, Christians are still only 7% of the total population. Thus the problems and tasks that the Asian Church faces are quite different from these of the churches in Europe, where over 90% of the population are already baptized Christians. While the European churches face the urgent task of a teaching ministry — how to help the Christians live Christian lives — the Asian churches' primary and immediate task is an evangelical one.

A. Encounter with Men of Other Faiths

In Asia the majority of non-Christians are neither atheists nor non-religionists. Most of them have already embraced some religion other than Christianity. How to preach the Gospel to these people of other faiths presents the most important problem to the churches of Asia. Some scholars in theology and some church leaders in Asia say that the Holy Spirit is already working in these non-Christians through their faiths so that they need not be considered as people to whom we need to preach. I cannot follow this way of thinking. It has been said and written clearly

in the scripture that "there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Therefore, we need to make very plain in our encounter with other religions that only Christ is our Savior; this however does not mean that we refuse to carry on dialogue with men of other faiths. The good news that we relay is eternally unique and unchangeable. However, the method of relaying this message should vary according to the people and their situations. When we talk to children we must use words that they can understand. In our dialogue with men of other faiths we cannot win them just by one-sided sermons on the theme that Christ is the only Savior. Through dialogue we can discuss with them our common concerns such as human dignity, religious liberty, and social justice, as opportunities present themselves in discussion. We can frankly explain to each other the content of our faiths and our practices. As we tell frankly that we believe in salvation possible only through Christ, we believe that the spirit of Christ will speak to their hearts and open their ears to this message.

B. The Meeting with Men of No Faiths

In all Asia there are a good many people who have not yet embraced any religion. But most of them have had the experience of hearing the good news and attending some churches already. Even in Korea where the church is the youngest we have over 80 years of history. Taking Asia as a whole, in some countries the message has reached us almost 1,000 years ago. During these long years countless numbers of missionaries and preachers have been preaching the Gospel. Regardless of all these efforts, the great majority of these people still do not believe. According to Christ's parable about the sower, their hearts are like the hardened "wayside" or "stony places" without depth of earth, where the heart is very shallow, or like the ground covered by "thorns" where people live in too complex and confused situations.

Therefore, from now on, we need to analyze and study the reasons, either individual or social, which have been keeping the soil unfavourable to the good news. Before we sow the seeds on the hardened wayside, we need to plough and make the soil soft; we need to take out the stones and add ample good earth; we need to burn up the thorns and pull up the roots. This process may take the form of education and enlightenment, or social and cultural movements which would clean up the society in which people live. Before we discuss whether these movements can become actual methods of evangelism in themselves, it would be well to consider these activities as preparing the way for evangelism. At the same time, these forms can be considered as the foundation work to prepare the soil before sowing the seeds.

Our discussion so far enables us to see clearly that, compared to churches in Europe and America, our Asian churches need to emphasize evangelistic efforts through which people will hear the good news initially, and experience conversion, thus becoming real Christians. I think, therefore, we need to learn more from the devotion of the first-century church and its leaders rather than from Europe after Emperor Constantine had made his nation a Christian country. It goes without saying that, because of the difference in time and space, our methods need new developments from the first-century Christian mission, but the fundamentals in purpose, spirit and devotion should remain the same.

II. HUMANITARIAN TASK

Christ's mission does not stop at the salvation of individual souls who believe in His name, but it is concerned with the salvation of the whole man. The whole man means his body, mind and soul, plus his inter-dependence on society. Jesus saved not only individual souls, but He also achieved the salvation of all things in heaven and in earth under God's creation. He said, "All power is given unto me in heaven and in earth" (Mt. 28:18).

Furthermore, through the advance of technology, mankind is today creating and trying to make this world into one world in which we need to live as world citizens. We know that this new world cannot be made by technology alone. On the contrary, the advance of technology makes the problem of the difference between the rich and the poor more acute, bringing dangerous divisions among men. The phenomena of our world today is that only 20% of the world population live on 80% of our world's wealth, while 80% of the total population live on only 20% of the world's wealth. Such inconsistencies have existed in the past, but the poor were not always aware of the fact. Today, with the development of mass-media of

communication, these facts are made known to all the poor people who are fast organizing themselves into revolutionary social movements. This world of ours is full of conflicts between rich and poor countries as well as between the rich and the poor masses within each country. In addition, racial conflicts represent further sharp lines of division.

In Asia, except in Japan, the countries belong to the group of developing poor countries. Asia is also a continent where only non-white people live. As such, we can no longer limit the mission of our churches to mere efforts of relief as in the past. It does not mean that relief work is out-dated. When and where it becomes necessary, we must continue to meet the needs of the people within stricken areas. But, for the solution for more fundamental problems, our churches need to enter into our present day revolutionary world with a determined will for responsible involvement. We may note here that the problems of the poor countries in Asia as compared to those in Latin America and Africa show great possibility of peaceful solution. Also, in the area of racial conflicts, Asians do not belong to either side, black or white. This gives Asians a singular opportunity to serve as reconciliators in the solution of racial problems. Asian churches should realize that we have a responsibility for the solution of our common problems of modernization and establishment of right relationships among men and between different countries and races.

We also observe today that industrial revolution causes people to move from villages to cities, and thus changes the rural economy of our countries into an industrial economy. This makes the residential area of most people the city, where factories and industrial centres are. This great movement creates in today's Asia all kinds of adverse conditions and maladjustments. Our churches, therefore, need to plan and build up new missions for the newly developing urban industrial areas as well as for the declining slums in the cities and villages.

Another problem is in the area of mass media with its fast development, which seems to point out that major teaching is done by mass-media rather than by individual men. Even in our country, comparatively small and poor, we already have over ten radio companies, three TV stations with two more under construction, and the number of people who attended movie theaters last year has been estimated to be 170 million. Newspapers and periodicals are produced in countless numbers. A great proportion of this mass-media is being used for commercial purposes with commercial messages which seem to have no regard for the mental and moral problems that they create. The mission of our churches today is to begin to tackle these problems in new areas.

As I have said before, the mission of our churches means its involvement in all the areas that touch the life of our people. I think priorities need to be placed upon the following:

- A. Involvement in Nation Building;
- B. Rapid Urbanization and Industrialization;
- C. University and other Educational Tasks;
- D. Suburban and Rural Area Problems;
- E. Mass-media ;
- F. Relations between the Rich and the Poor.

III. THE RENEWAL OF OUR CHURCHES

In order to carry on these stupendous tasks we need to re-examine our church structure. What Christ wants to save is the world. The church is the means through which Christ wants to accomplish the mission of saving the world. When the object of our mission, the world, has changed as much as it has today, the church that must fulfill its mission needs to change also. I think the following points are immediately needed to bring about our church renewal:

- A. Research and Study Institutes ;
To begin with, in each of our countries we need to study the problems of our society. New strategies as to how our churches can witness need to be studied theologically and scientifically.
- B. Training Lay and Clergy to Meet the New Day ;
- C. Re-examination of Theological Education ;
- D. Consultations for all Kinds of Joint Action.

IV. CO-OPERATION

In order to fulfill the mission of Asian churches effective concentration of all our energies is needed. To do this we need a new structure for cooperation among all groups on all levels.

- A. New forms of cooperation need to be established between the countries that send missionaries and those that receive mission subsidies. The churches in Asia should become independent and rooted in their countries and sending countries should take the position of helpers.
- B. A new pattern of structure is needed for full cooperation of all the churches in Asia.
- C. Joint action of all denominations within each country is greatly needed.
- D. New patterns of cooperation are also needed between clergy and laity, especially where women and youth are concerned.

V. CONCLUSION

In conclusion, let me say that in the light of the great revolutionary changes sweeping Asia and the world, in the light of the great tasks faced by the church in Asia — the evangelical mission, the humanitarian task, the renewal of the church — and in the necessity of finding new methods of co-operation, we must turn again to our greatest source of power, Jesus Christ.

For many Asian churches, this is the first century that we have had the opportunity and freedom to build our own church and determine our own mission in our own way. But as we are confronted by this great task, we realize we are not free to carry it out at our own pace. Our timetable has been set by changes so tremendous that in some countries whole cultures are being swept away. The Asian church of today is not the Asian church of yesterday, and will not be the church of tomorrow. And in order to keep up, our mission not only must make the changes I have enumerated, but begin on them posthaste.

Modern Asian man is concerned with revolutionary plans for remaking society, for the realization of personal values and for the achievement of specific national goals. He is often offered all of these by various revolutionary "isms" which do not hesitate to brand traditional religions and Christianity as part of the "old" colonial period. But he no sooner accepts such false philosophies than he finds he has lost his precious freedom and has been enslaved by a "new" colonial master. He also finds that there is no spiritual foundation for his new world.

Our mission is to enlighten Asian mankind as to the total wisdom and value of the Christian ethic. The Christian faith offers the greatest ethic for unselfishness and concern for others that the world has ever known. As Asian Christians, we have in Jesus Christ and His catalyst ethic the cure to Asia's age-old problems of over-population, poverty, corruption, and social unrest, as well as the key to the modern challenges of nation-building, inter-racial understanding, and a reasonably healthy existence for every man.

I believe that with thorough study, planning and dedication, we can, by using the suggestions I have presented, fulfill both Asian man's desires and our great mission.

THE EVANGEL AND SOCIAL UPHEAVAL

*Dr. Donald E. Hoke, Tokyo
(Outline)*

- I. THE EVANGEL
- II. THE CHRISTIAN'S RESPONSIBILITY
 - A. To the Cultural Mandate
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- III. THE RESPONSIBILITY OF THE CHURCH
IN THE LIGHT OF
 - A. The Nature of the Church
 - B. The Function of the Church
- IV. CONCLUSION

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THE EVANGEL AND SOCIAL UPHEAVAL

Donald E. Hoke

Much confusion surrounds the topic assigned to my colleague and me, "The Evangel and Social Upheaval." What is that evangel and evangelism? In a handbook prepared by a distinguished group of churchmen for study in their denomination, one theologian declares, "The role of the Church is to see that God's message in current events is heard. This means . . . we must be involved in these events in such a way that our involvement becomes a parable of the message . . . The role of the Church in this situation . . . is to see that the message of the contemporary revolution of dispossessed peoples gets through."¹

A world famous seminary professor has publicly declared on several occasions recently that the church must be involved in revolution even to the extent of shedding blood. And this, to him, is proclaiming good news.

On the other hand, many Christians have retreated into a form of protestant monasticism, ignoring the tremendous problems of racial discrimination, poverty, and political injustice even to the extent of refusing to vote. Though criticisms have been grossly over-exaggerated, I feel, it is true that some Christians have at times espoused colonialism, racism, and prejudice of every form.

But this is the day of social upheaval around the world. The objectives of most of these demonstrations, upheavals, and even revolutions are often good. Viewing them, the Christian is compassionately concerned about human needs and profound problems on a global scale.

But we come to this conference not primarily to study these recognized needs. Rather the unique contribution of this Congress will be to ask and answer the questions, "What does the Bible say we must do about them? What is God's good news to the world in the late 20th century? What is the relation of the great mission of the Church, evangelism, to social upheaval?"

At the outset we affirm that our sole authority and norm for thought and action is the inspired Word of God. Therefore in this paper I shall attempt to suggest some Biblical principles which should govern the attitude and activity of both the individual Christian and the Church toward social action and upheaval. I remind you that I speak from a purely personal standpoint.

I shall discuss briefly, what is the evangel of the Christian and the Church. And secondly, what should be the corporate action of the Church concerning the evangel and social upheaval. Then I shall consider the responsibility of the individual Christian and the Church toward social action and upheaval.

I am aware that what I say will be called a traditional position. It runs counter to much that is being taught concerning the role of the Church in our day. But I hope that at the end, you will consider it carefully as an essentially Biblical po-

¹WHY IS THE CHURCH IN THE WORLD? Louis S. Mudge, Jr., Board of Christian Education, United Presbyterian Church in the U.S.A., pages 66-67.

sition, remembering that our norm must not be the changing political views or social demands of our day, but the eternal Word of God. First of all, let us discuss . . .

I. THE EVANGEL

Definition

The Bible leaves no doubt or ignorance concerning the content of the divinely given evangel. The Apostle Paul declared to the Corinthians that he delivered to them simply that which he had received by revelation that, "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures" (I Cor. 15:3). Consistently in the preaching of the apostles in the book of Acts by Peter (chapter 2), by Paul (chapter 7:21, etc.), and by others the witness of the resurrection was given to people oppressed by despotic conquerors, living often in actual slavery, and enjoying none of the rights and privileges we deem that man, the image-bearer of God, deserves. For preaching this simple message, Paul was persecuted from city to city, the apostles were martyred, and the Church was driven underground. In contrast, there are, unfortunately, many non-Biblical views of the evangel and evangelism current in the Church today. Some state that a Christian presence in pagan society is all that is needed. Others limit the evangel to a message of human reconciliation between striving groups. A contemporary universalism teaches all are already saved — we need only to announce this. Still others find the evangel to be a message of redeeming society by aggressive social action.

But to the theologian or church submitted to the ruling authority of the infallible Word of God, the evangel revealed in Scripture is clearly the *kerygma*, the "preached thing" concerning the death and resurrection of Jesus Christ by which He redeems sinful man to God. Evangelism is the proclaiming of this message with compassionate concern, entreating men to repent and believe in God's appointed Redeemer, through whom alone comes the gift of eternal life and fellowship with God.

Preaching the evangel is the reconciling mission of the Church to the world. It is distinct from the whole counsel of God which is to be taught in the Church, which I will discuss later. Through faith in this evangel, man is released from sin's penalty and bondage; he is freed to become a true man after Christ's image; he receives the security of belonging in the family of God; and he enters into a new quality of life, eternal life; he becomes what he senses himself to be, a creature of eternity to live in fellowship with his Creator.

Secondly, let us consider . . .

II. THE CHRISTIAN'S RESPONSIBILITY FOR SOCIAL ACTION

A. The Cultural Mandate, Genesis 1:28

Let us look briefly at God's two great mandates to His creatures. The first of these is the cultural mandate given in Genesis 1:28, "And God blessed them and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion . . . over every living thing that moveth upon the earth!" This mandate is God's first command to man and has never been altered or abrogated. What does it involve?

"God created man a social being. This means that man needs more than meaningful work to stimulate his creative faculties and attain his full potential. He needs the recognition of his fellowmen, the affection of loved ones and friends, and the security against fear and anxiety that comes from being part of a viable social structure. The first obligations God placed on man, therefore, were related to his social existence. 'Be fruitful and multiply! Fill the earth and subdue it! Have dominion over all creatures!' These commands mark the beginning of a stream of obligations, a mandate for family and community, law and order, culture and civilization, that widens and deepens as it courses throughout Scripture. To summarize: by this cultural mandate God calls man to responsible participation in human society.

"Despite the Fall, the cultural mandate was never abrogated. In fact, it was reaffirmed and amplified immediately after the Flood in Genesis 9:1-7. Subsequent instruction by prophets and apostles, underscored by the witness of our Lord Jesus Christ, shows that all social patterns and political institutions come within the circle of God's concern. 'The routine of participation in human civilization is the very arena of obedience to God' says Walhout. Man, even fallen man, continues under the divine obligation and compulsion to unlock and harness the natural forces of his environment, and involve himself in all aspects of human existence — from

feeding the hungry and giving cold water to the thirsty, to laboring for justice in society.”²

Martin Luther saw this clearly, that man was part of a family, a citizen of a city or a country, and thirdly, a vital member of a church. With his divinely given skills, calling, and common traits, man is to work and serve under local law, for “all callings are instituted by God to serve Him through the Word.”³

Adam’s responsibility is our responsibility — to exercise all of our God-given intellectual and physical powers in subduing the earth for man’s good and God’s glory. This involves today, responsible Christian citizenship, participation in government, the assumption of legitimate social obligations to see that law is upheld, order maintained, wrongs righted, justice assured, all of God’s image-creatures given equal opportunity to enjoy His grace and to serve Him under His sovereignty.

Secondly, it is rightly deduced from this cultural mandate that the individual Christian’s — and every man’s — responsibility is actively to seek to meet the needs of the sick, the poor, the unfortunate, the downtrodden, etc. The divine agape shed abroad in the heart of the Christian by the Holy Spirit should put him in the forefront of concerned activities to meet the needs of underprivileged men.

“For Christian social concern imitates God’s concern. His love is a model to copy . . . growth in grace will move the Christian from self-centeredness to concern for his fellowmen.”⁴

Our Lord Himself abundantly illustrated this during His earthly life as He went about doing good, healing the sick, casting out demons, weeping with the sorrowing, and rejoicing with the glad at a marriage feast. His was a life of ultimate concern, of perfect love, of complete identification with the needy, and life-long involvement in helping them.

Historically, Christians have always been in the forefront in movements of social reform. Love was the hallmark of the early Christians according to the testimony of their non-Christian neighbours. The famous Clapham sect of 18th century England, a dedicated group of Puritan laymen, through personal activity in society and government, are credited with laying the groundwork for the abolition of slavery and the elimination of sweatshops where small children were cruelly worked long hours. In Japan, world wide testimony by the French Academy of Social Sciences was given to the fact that the founders of the four greatest social reform movements in the country were Christian men in a country over 99% non-Christian.

But I would underline and emphasize that in the New Testament, it is the individual, and not the Church corporately, which is to go out into society and work to achieve these goals. And there is great significance as well, I believe, in our Lord’s warning in the Sermon on the Mount: “When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly” (Mt. 6:3). How impossible for the organized Church to engage in the benevolent activity commanded by our Lord here, without violating a basic principle, that of avoiding public notice.

Our Lord’s emphasis in the Sermon on the Mount also is on the inwardness of faith and its outward expression in acts of individual compassion and love. The epistles climax with exhortations to personal godliness and responsibility, not social action (See II Cor. 13:11, Phil. 4:1-9, Col. 3:1-4:6, etc.). And even the Epistle of James with its strong emphasis on good works speaks of those good works in terms of an individual’s giving food and clothing, being obedient like Abraham, and in the midst of persecution, patiently waiting for his Lord’s return. Of great significance is the fact he says nothing of revolution, or concerted political and social action, despite the great need that existed in his day.

With regard to the cultural mandate, finally, I would observe one more unmistakable emphasis of the Scripture. I confess that I do not understand how to apply this to the problems of the modern world. But it must be admitted that the New Testament strongly commands obedience to government, evil as it was in the

²“CONFESSION, CHURCH GROWTH, AND AUTHENTIC UNITY IN MISSIONARY STRATEGY,” Dr. Arthur F. Glasser, unpublished manuscript.

³Quoted by George W. Forell, FAITH ACTIVE IN LOVE, Augsburg, 1959, page 1-23.

⁴INASMUCH, David Moberg, page 336.

New Testament era. Hear the Word of God in a modern translation (Living Letters, Tyndale House, 1962):

Roman 13:1 : "Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power. So those who refuse to obey the laws of the land are refusing to obey God, and punishment will follow."

James 4:11 : "Don't criticize and speak evil about each other, dear brothers. If you do, you will be fighting against God's law of loving one another, declaring it is wrong. But your job is to obey the law, not to decide whether it is right or wrong." cf. James 5:9-11.

Spoken in the context of the political oppression, economic misery, slavery, social injustice, and deprivation of human rights which existed in the New Testament times, these are solemn words to ponder.

B. The Evangelistic Mandate

Implicit in the discussion above of the nature of the Evangel is the nature also of the evangelistic mandate. To a theologically well-taught group like this, it is not necessary for me to discuss the relation of the Old and New Testaments, the significance of the coming of the promised Messiah in the fullness of time, nor to enter into the thornier question of detailed matters involving the relation of Israel to the Church. We are, however, united in faith and understanding, that to His Church Jesus Christ committed the Gospel with His last words, "All power in heaven and earth is given unto me, Go ye therefore into all the world and make disciples of all nations . . . Ye shall be witnesses unto me unto the uttermost parts of the earth" (Mt. 28:18-20, Acts 1:8). The evangelistic mandate, then, is God's command to His people to participate with Him in His redemptive activity. Biblical evangelism is announcing the good news of salvation through Jesus Christ, in order that by His Holy Spirit men may come to repentance in faith.

"God's concern for His Kingdom is imparted to those whom He redeems. He teaches them to pray for the coming of His Kingdom, and calls them to intense labour on its behalf. They must advance His rule throughout the earth and recruit subjects for Him. Through their Gospel witness He turns enemies into friends, plucking His elect from "the dominion of darkness" and transferring them into "the Kingdom of His beloved Son" (Col. 1:13). The Kingdom takes visible form in their lives. He makes them as salt in the earth. And yet, however much good comes to mankind because of their service (Cultural Mandate) and proclamation (Evangelistic Mandate) the tension between Christ and Satan will continue until the glorious return of the King. Only then will Evil be done away and Righteousness finally reign. The last book of the Bible portrays the glorious triumph of Christ's kingship in human history.

"This then is the Evangelistic Mandate. By it the Church is gathered out of the nations. Not that the Church is an end in itself. It is solely God's means to the end of extending His Kingdom throughout the world. Indeed, the Church only finds its significance in its living relationship with its Head. It does not preach itself, but Christ Jesus, its Lord. It does not exalt itself at His expense. It is not God's instrument of reconciliation. Christ is the sole Redeemer and Reconciler. The Church merely serves as the continuing instrument of God's purpose and plan in history."⁵

Not to the church as a group, but to every individual Christian is given this mandate to share God's good news of redemption in Christ. Too long has the relation of pastor and people, clergy and laity been corrupted, and therefore God's order for leader and people clearly given in Ephesians 4:11-13 has been obscured. Is it not sadly true that because the entire Church, the laity, have not rightly been taught that they, too, are the ministers of God, they have failed to become Christ's witnesses in God's world, proclaiming with compassion and boldness the Evangel?

Were every Christian a minister, witnessing to God's redemptive work in Christ, he would be bringing the Light of the World properly to bear on the problems of society and His purifying influence would more actively guide the destinies of communities and nations. It is not the church as an organization with an occasional planned demonstration, but the Christian as a Spirit-filled disciple that goes daily into society to shine and to season it where he is. An objective reading and study of the New Testament reveals in clearest perspective that the evangelistic mandate to witness the Gospel to every creature is the supreme obligation of every redeemed disciple of Jesus Christ in the Kingdom of God. Finally, let us consider . . .

⁵Glasser, op. cit.

III. THE RESPONSIBILITY OF THE CHURCH FOR SOCIAL ACTION AND UPHEAVAL

Why is the Church in the world? Many voices are saying that today's Church is outmoded, that God is at work in the world and not in the Church; that the voice of God will be heard and the hand of God seen in race riots and political demonstrations, in the heart of the secular city and not in the sanctuary.

The issue is not contemporary man's opinion, however popular a churchman he may be, but rather the revelation of God's Word. Let us think briefly of . . .

A. The Nature of the Church

So much has been well written of the nature of the Church for centuries, that I hesitate to raise my voice. May I simply summarize what is known to us all. We cannot improve on the Apostle Paul's picture of the Church in his epistle to the Ephesians. He tells us it is a spiritual building in which Christ Himself is the cornerstone, each other stone of which building is a believer, added by God Himself. The picture speaks of the eternal stability of the Church, founded on the Truth of God in Jesus.

Paul also tells us that the Church is the mystical body of Christ, in which Christians are united by the miracle of regeneration to Christ the Head. Each Christian is a significant, living member of that body. And in this picture, the Apostle speaks of the vital union and communion between Christ and the believer in His Church.

He then says that the Church is the bride of Christ, purifying herself for fellowship and union with Christ, her heavenly bridegroom. In this, the Apostle speaks of the mutual relationship of love and fulfilment through the union of believers with Christ in His Church.

All of these figures portray a vital, intimate relationship of the believer to the person of Christ. It pictures the Church clearly as an organism, not an organization.

Here and elsewhere in the New Testament, it is clear that in the new dispensation of the Spirit, the Kingdom of God, the people of God are not a racial or a national group as was Israel in the Old Testament, but a spiritual, international body. Differences between the Old Testament Israel and the New Testament Church are obvious: Israel had a human king who passed on his rights to his son. Israel had geographically limited national boundaries. Israel was a body politic. None of these things are true of the Church of God which is international, universal, primarily spiritual, a kingdom "within", whose Sovereign is Christ Himself.

From these basic distinctions several important observations may be made: 1) No nation, race, or political group can claim to be the people of God; 2) The civil prerogatives and laws of Israel are not applicable to the spiritual people of God; 3) Since it is supranational, the Church is not a competitive political body with other nations nor a political party within a nation; 4) The Church has never been given the authority or mandate to legislate politically, or to revolt socially as a unit. It is not a lobby or pressure group. It is a fellowship of the people of God, united to Christ, seeking God's glory in loving service, service which is centered in proclaiming His evangel of salvation and eternal life. It is primarily a God-ward and Christian-ward functioning body, not a world-ward action group.

Here I realize I am stating a position which is often labeled pietistic. I appeal to you to think carefully, if this is not the essential teaching of the New Testament concerning the nature of the Church.

B. The Function of the Church

No better handbook of church activity can be found than the Acts of the Holy Spirit through the Apostles. Significant patterns of activity of the early Church are indicated in the earliest mentions of the gathering of God's people following the day of Pentecost, as recorded in Acts, chapters two and four. Divine blessing rested on that simple organization, for the Lord added daily to the church such as should be saved, and it was testified of them that "great grace . . . and great joy was upon them all."

Let us review very briefly the active functions of that earlier church.

1. **Worship** ". . . daily in the temple" they were worshipping and praising God (Acts 2:46, 47). In its most primitive form the Church first expressed its God-ward relationship and attitude by praise and worship and thanksgiving.

2. Teaching (*didache*) “They continued in the apostle’s doctrine” (Acts 2:42), following Christ’s commission: “teaching them to obey all things whatsoever I have commanded you” (Mt. 28:18,19). It is obvious here that the emphasis was on teaching the regenerate children of God the great truths of revelation. In the early days this consisted in teaching the Old Testament plus the recitation of the facts of Christ’s life and teaching. Later the epistles greatly enriched our knowledge of God and His purposes.

The Spirit-gifted teacher or prophet teaches the principles of God concerning not only salvation and satisfaction, but also justice, human dignity, responsible freedom, the limited role of government under the sovereignty of God, and above all the individual Christian’s responsibility to love by actively giving himself, and being in society a “man for others.” More than that he lays the axe at the root of human selfishness, sin, and lovelessness and seeks to motivate the believer to deny himself and take up his cross in society, no matter how hostile it may be.

Since the teaching ministry of the Church is to instruct the Christian how to serve God as a witness in pagan society, I will venture a few practical observations concerning what the Church might teach concerning social upheaval.

a. The Word of God reveals the proper goals of social action to insure man unique dignity as God’s image-creature, his responsible political and social freedom, and his equality of opportunity and justice regardless of race, colour or religion.

b. The Word of God contains guiding principles concerning the methods that a Christian may use to obtain these goals. It provides safeguards and guidelines for social and political involvement. The means to reach desired goals must also be consistent with God’s laws.

c. The Word of God most clearly reveals the basic needs for social change, namely, the sins of corporate man which should be brought to light. One world political system today declares man to be an economic animal, and that the root of all evils in society is economic. If this philosophy is followed, any relief for social and political evils will be only temporary. All fruitful social and political reform must be based on a realistic assessment of the true problems and needs of the individual in society, if they are to bring to pass justice, equality, economic betterment, and freedom for the underprivileged. Simply bettering economic conditions will not solve basic social problems.

d. More than marching in parades or participating in rallies, the responsibility of Christians is to actively love all men. The Christian is to be concerned, not so much with mankind and society, as a group, but with individual men to whom he may give a cup of cold water in Jesus’ name, to whom he may minister with healing arts, with whom he may share his own food and clothing in the name of Jesus Christ.

3. Fellowship (*koinonia*) The *koinonia* of the early church clearly had three dimensions:

- a social dimension: “they continued . . . in fellowship . . . and breaking bread from house to house;”
- an economic dimension: “they sold property to provide for needy members of the church” (N. B. this was for members of the redeemed fellowship — not a mass society-wide communism!);
- a spiritual dimension: the Lord’s supper was apparently observed informally in the homes at least weekly.

4. Witness (*marturia*) and proclamation (*kerygma*)

A striking feature of the witness of the early Church was that “they were all filled with the Holy Ghost . . . and spake the Word of God with boldness” (Acts 4:31). Amazingly, when God Himself initiated the first great missionary outreach of the Church from Jerusalem through the divinely permitted persecution of the Church in Acts 8:4, the professionals, the Apostles, were allowed to remain, and “the Church . . . were all scattered abroad . . . they that were scattered abroad went everywhere preaching the Word” (Acts 8:1-4).

Here is clearly revealed the primary activity of the Christian community: moving out from the fellowship of the Church, going into the world, bearing witness to Christ, proclaiming the Word of God. In the recovery of this lost dimension, rather than in social activity, will be found renewal of the Church in our day, I firmly believe.

5. **Service (Diakonia)** According to the record of the book of Acts, the early Church did all that Jesus did. They were engaged in a healing ministry. They cast out evil spirits. They did good, as the widowed Dorcas so wonderfully illustrated in providing clothing for her fellow widows. In essential good works and social activity of the redeemed people of God throughout the book of Acts is revealed a marvelous unity and continuity of action between Christ and the early Christians.

Here, then is a brief, Scriptural summary of the functions of the Church of Jesus Christ as revealed in the activities of our Lord and the early Church. Regarding the controversial, often violent social and political activities of many churches and churchmen, I believe much prayerful thought and study must be given. The pilgrim people of God are called to a unique and distinctive ministry in the world, witnessing to the redeeming work of Jesus Christ which brings man to God and into the eternal fellowship of His Church. History seems to indicate that where this ministry and function of the Christian and churches changed, the Church inevitably declined in spiritual power and in the very influence upon society which it seeks to enhance by that action.

I believe that the Scriptures' silence concerning political and social activity, as well as certain negative injunctions related to it, must be carefully weighed. It is well to continue to remember the historical context in which the Holy Spirit brought the Church to birth and in which He inspired the New Testament.

Palestine and the majority of the areas in which the Christians of the first century lived were occupied by despotic and declining Rome. Rome maintained her authority over these people with military power, often cruel and arbitrary. Economic injustice was common. Taxes were exorbitant. Jews and others had no political power and limited political freedom. To cap it all, slavery was an accepted practice.

To all of these problems not one word of the New Testament was addressed, except that slaves were admonished to be obedient to their masters. Jesus Himself paid the taxes in a significant parabolic action and told His disciples to do likewise. Paul summarized the whole situation with unmistakably clear words in Romans 13:1-5: "Obey the government for God is the one who has put it there. There is no government anywhere that God has not placed in power."

This historical situation, the silence of the Word of God concerning any organized activity on the part of the Church toward those unfortunate conditions, and the clear command to individual Christians patiently to submit to the sovereignty of God in contemporary human affairs, is a lesson to ponder.

The Church is not a partisan group. It stands above temporary political parties and powers. It seeks to penetrate and pervade society with the message of God's reconciliation and redeeming love, a message preached and illustrated by self-giving love on the part of the messenger.

God is sovereign in all of the affairs of men and nations even today. Of supreme significance to the course of all history is the declared mission of our Lord Jesus Christ in the world, uttered to his disciples in Matthew 16, "I will build my church, and the gates of hell shall not stand against it" (Mt. 16).

It is to this activity, the building of Christ's Church by the proclamation of His Evangel, that the Church and the Christian are supremely called. Let us not be diverted from our task in these days in which every sign points clearly to the fact that the coming of the Lord draws nigh.

He moves too quickly from Adam to NT. - What of the new Israel?

He freezes the ch. in the NT. pattern - Jesus said "I will build my ch." not "I have built."

